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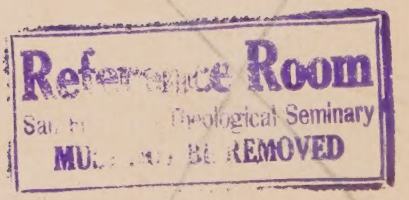
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Rev. William Bennet

With sincere regards from

William Carruthers

January 1898.

THE

SHORTER CATECHISM

OF THE

WESTMINSTER ASSEMBLY OF DIVINES:

Being a facsimile of the First Edition, which was ordered to be printed by the House of Commons, 25th November, 1647.

WITH HISTORICAL ACCOUNT AND BIBLIOGRAPHY

BY

WILLIAM CARRUTHERS, F.R.S.

(Lately Keeper of Botany, British Museum).

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Die Jovis 25. Novemb. 1647.

ORdered by the Commons Assembled in PARLIAMENT, that six hundred Copies and no more, of the *Advice of the Assembly of Divines, Concerning a shorter Cathechisme*, be forthwith Printed for the service of both Houses and the Assembly of Divines, and the Printer is injoyned (at his perill) not to print more then six hundred Copies of the said Cathechisme, or to divulge or publish any of them.

It is further Ordered, that no person presume to Reprint, Divulge, or publish the said CATHECHISME till further order be taken by both or either of the Houses of Parliament.

H. Elsynge Cler. Parl. Dom. Com.

The humble

ADVICE

OF THE

ASSEMBLY

OF

Divines,

Now by Authority of PARLIAMENT sitting at *Weſtminſter*,

Concerning a *Shorter Catechiſme*, Preſented by them lately to both Houſes of PARLIAMENT.

A certain number of Copies are Ordered to be Printed only for the uſe of the Members of both Houſes and of the Aſſembly of Divines, to the end that they may adviſe thereupon.

LONDON,
Printed by *A. M.*

TO THE RIGHT HONOVRABLE THE LORDS and COMMONS assembled in PARLIAMENT:

The humble Adviſe of the Aſſembly of DIVINES ſitting at *Weſtminſter*, Concerning A ſhorter Catechiſme.

QUESTION.

WHat is the chief end of man?

A. Mans chief end is to glorifie God, and to enjoy him for ever.

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Teſtament) is the only rule to direct us how we may glorifie and enjoy him.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, What man is to beleeve concerning God, and what duty God requires of man.

Q. *What is God?*

A. God is a Spirit, infinite, eternall, and unchangeable, in his being, wiſdome, power, holineſſe, juſtice, goodneſſe, and truth.

Q. *Are there more Gods then one?*

A. There is but one only, the living and true God.

Q. *How many Perſons are there in the God-head?*

A. There are three Perſons in the God-head, the Father, the Sonne, and the Holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equall in power and glory.

Q. *What are the Decrees of God?*

A. The Decrees of God are, his eternall purpoſe according to the counſell of his Will, whereby for his own glory, he hath fore-ordained whatſoever comes to paſſe.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Q. *What is the Work of Creation?*

A. The Work of Creation is Gods making all things of nothing, by the Word of his Power, in the ſpace of ſix daies, and all very good.

Q. *How did God create man?*

A. God created man, male and female, after his own image, in knowledge, righteouſneſſe, and holineſſe, with dominion over the creatures.

Q. *What are Gods Works of Providence?*

A. Gods Works of Providence are his moſt holy, wiſe, and powerfull preſerving, and governing all his creatures.

creatures, and all their actions.

Q. *What ſpeciall act of Providence did God exerciſe towara Man in the eſtate wherein he was created?*

A. When God had created Man, he entered into a Covenant of life with him, upon condition of perfect Obedience: forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

Q. *Did our firſt Parents continue in the eſtate wherein they were created?*

A. Our firſt Parents, being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God.

Q. *What is ſinne?*

A. Sin is any want of conformity unto, or tranſgreſſion of the Law of God.

Q. *What was the ſin whereby our firſt Parents fell from the eſtate wherein they were created?*

A. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit.

Q. *Did all mankinde fall in Adams firſt tranſgreſſion?*

A. The Covenant being made with Adam, not only for himſelf, but for his poſterity, all mankinde deſcending from him by ordinary generation ſinned in him, and fell with him in his firſt tranſgreſſion.

Q. *Into what eſtate did the fall bring mankinde?*

A. The fall brought mankinde into an eſtate of ſin and miſery.

Q. *Wherein conſiſts the ſinfulneſſe of that eſtate whereinto man fell?*

A. The ſinfulneſſe of that eſtate whereinto man fell, conſiſts in the guilt of Adams firſt ſin, the want of Ori-

ginall righteouſneſſe, and the corruption of his whole nature, which is commonly called Originall ſin, together with all actuall tranſgreſſions which proceed from it.

Q. *What is the miſery of that eſtate whereinto man fell?*

A. All mankinde by their fall loſt communion with God, are under his wrath and curſe, and ſo, made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever.

Q. *Did God leave all mankinde to periſh in the eſtate of ſin and miſery?*

A God, having out of his meer good pleaſure from all eternity elected ſome to everlaſting life did enter into a Covenant of grace to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of Salvation by a Redeemer.

Q. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods elect is the Lord Jeſus Chriſt, who being the eternall ſon of God, became man, and ſo, was and continueth to be God and man, in two diſtinct Natures, and one Perſon, for ever.

Q. *How did Chriſt being the Son of God become man?*

A. Chriſt the Son of God became man by taking to himſelf a true body and a reaſonable ſoul, being conceived by the power of the Holy Ghoſt in the womb of the virgin Mary, and born of her, yet without ſin.

Q. *What Offices doth Chriſt execute as our Redeemer?*

A. Chriſt as our Redeemer executeth the Offices of a Prophet, of a Prieſt, and of a King, both in his eſtate of Humiliation, and Exaltation.

Q. *How doth Chriſt execute the Office of a Prophet?*

A. Chriſt executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the will of God for our Salvation.

Q. *How*

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice, and reconcile us to God: and in making continuall intercession for us.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. *Wherein did Christs Humiliation consist?*

A Christs Humiliation consisted in his being borne, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the crosse, in being buried, and continuing under the power of death for a time.

Q. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectuall Application of it to us by his holy Spirit.

Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ, in our Effectuall Calling.

Q. *What is Effectuall Calling?*

A. Effectuall Calling is the work of Gods Spirit,

whereby, convincing us of our ſin and miſery, inlightening our minds in the knowledge of Chriſt, and renewing our wills, he doth perſwade and inable us to imbrace Jeſus Chriſt freely offered to us in the Goſpel.

Q. *What benefits do they that are Effectually Called, partake of in this life?*

A. They that are Effectually Called, do in this life partake of Juſtification, Adoption, Sanctification, and the ſeverall benefits which in this life do either accompany or flow from them.

Q. *What is Juſtification?*

A. Juſtification is an act Gods free grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, onely for the righteouſneſſe of Chriſt imputed to us, and received by Faith alone.

Q. *What is Adoption?*

A. Adoption is an act of Gods free grace, whereby we are received into the number, and have a right to all the priviledges, of the Sons of God.

Q. *What is Sanctification?*

A. Sanctification is the work of Gods free grace, whereby we are renewed in the whole man after the image of God, and are inabled more and more to dy unto ſin and live unto righteouſneſſe.

Q. *What are the benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification, are, aſſurance of Gods love, peace of Conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein to the end.

Q. *What benefits do Beleevers receive from Chriſt at death?*

A. The

A. The ſouls of Beleevers are at their death made perfect in holineſſe, and do immediatly paſſe into glory: and their bodies, being ſtill united to Chriſt, do reſt in their graves till the Reſurrection.

Q. *What benefits do Beleevers receive from Chriſt at the Reſurrection?*

A. At the Reſurrection, Beleevers being raiſed up in glory, ſhall be openly acknowledged and acquitted in the day of Judgement, and made perfectly bleſſed in full injoying of God to all eternity.

Q. *What is the Duty which God requireth of man?*

A. The Duty which God requireth of man, is Obedience to his revealed will.

Q. *What did God at firſt reveal to man for the rule of his Obedience?*

A. The rule which God at firſt revealed to man for his Obedience, was, the Moral Law.

Q. *Where is the Moral Law ſummarily comprehended?*

A. The Moral Law is ſummarily comprehended in the Ten Commandements.

Q. *What is the ſumme of the ten Commandements?*

A. The ſumme of the ten Commandements is, to love the Lord our God, with all our heart, with all our ſoul, with all our ſtrength, and with all our minde: and our Neighbour as our ſelves.

Q. *What is the Preface to the ten Commandements?*

A. The Preface to the ten Commandements is in theſe words [**I am the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.**]

Q. *What doth the preface to the ten Commandements teach us?*

A. The

A. The Preface to the ten Commandements teacheth us, that becauſe God is the LORD, and our God, and Redeemer, therefore we are bound to keep all his Commandements.

Q. *Which is the firſt Commandement?*

A. The firſt Commandement is [Thou ſhalt have no other Gods before mee]

Q. *What is required in the firſt Commandement?*

A. The firſt Commandement requireth us to know and acknowledge God to be the onely true God, and our God: and to worſhip and glorifie him accordingly.

Q. *What is forbidden in the firſt Commandement?*

A. The firſt Commandement forbiddeth the denying, or not worſhipping and glorifying the true God, as God, and our God: and the giving that worſhip and glory to any other, which is due to him alone.

Q. *What are we ſpecially taught by theſe words* [Before me] *in the firſt Commandement?*

A. Theſe words [Before me] in the firſt Commandement, teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God.

Q. *Which is the ſecond Commandement?*

A. The ſecond Commandement is [Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the LORD thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and ſhewing mercy unto thouſands of them that

that love me and keep my Commandements.]

Q. *What is required in the second Commandement?*

A. The second Commandement requireth, the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his word.

Q. *What is forbidden in the second Commandement?*

A. The second Commandement forbiddeth the worshipping of God by Images, or any other way, not appointed in his word.

Q. *What are the Reasons annexed to the second Commandement?*

A. The Reasons annexed to the second Commandement are, Gods Soveraignty over us, his propriety in us, and the zeal he hath to his own Worship,

Q. *Which is the third Commandement?*

A. The third Commandement is [Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless that taketh his name in vain.]

Q. *What is required in the third Commandement?*

A. The third Commandement requireth, the holy and reverent use of Gods Names, Titles, Attributes, Ordinances, Word, and Works..

Q. *What is forbidden in the third Commandement?*

A. The third Commandement forbiddeth all profaning or abusing of any thing whereby God makes himself known.

Q. *What is the Reason annexed to the third Commandement?*

A. The Reason annexed to the third Commandement, is, that however the breakers of this Commandement may

eſcape puniſhment from men, yet the LORD our God will not ſuffer them to eſcape his righteous judgement.

Q. *Which is the fourth Commandement.*

A. The fourth Commandement is [Remember the Sabbath day to keep it holy: Six daies ſhalt thou labour and do all thy work; but the ſeventh day is the Sabbath of the LORD thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man ſervant, nor thy maid-ſervant, nor thy cattell, nor thy ſtranger that is within thy gates: For in ſix daies the LORD made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day, wherfore the LORD bleſſed the Sabbath day, and hallowed it.

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth the keeping holy to God ſuch ſet time as he hath appointed in his word, expreſſely one whole day in ſeven, to be a holy Sabbath to himſelf.

Q. *Which day of the ſeven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the World to the Reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath: and the firſt day of the week ever ſince, to continue to the end of the world, which is the Chriſtian Sabbath.

Q. *How is the Sabbath to be Sanctified?*

A The Sabbath is to be ſanctified by a holy reſting all that day, even from ſuch worldly imploiments and recreations as are lawfull on other daies, and ſpending the whole time in the publike and private exerciſes of Gods worſhip, except ſo much as is to be taken up in the works of neceſſity and mercy.

Q. *What*

Q. *What is forbidden in the fourth Commandement?*

A. The fourth Commandement forbiddeth the omiſſion or careleſſe performance of the duties required, and the profaning the day by idleneſſe, or doing that which is in it ſelf ſinfull, or by unneceſſary thoughts, words, or works about worldly imploiments or recreations.

Q. *What are the Reaſons annexed to the fourth Commandement?*

A. The Reaſons annexed to the fourth Commandement are, Gods allowing us ſix daies of the week for our own imploiments, his challenging a ſpeciall propriety in the ſeventh, his own example, and his bleſſing the Sabbath day.

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is [**Honour thy father and thy mother: that thy daies may be long upon the land which the LORD thy God giveth thee.**]

Q. *What is required in the fift Commandement?*

A. The fifth Commandement requireth the preſerving the honour, and performing the duties, belonging to every one in their ſeverall places and relations, as Superiours, Inferiours, or Equals.

Q. *What is forbidden in the fifth Commandement?*

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeverall places and relations.

Q. *What is the Reaſon annexed to the fifth Commandement?*

A. The Reaſon annexed to the fifth Commandement is a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory, and their own good) to all ſuch as keep this Commandement.

Q. *Which is the ſixth Commandement ?*

A. The ſixth Commandement is [**Thou ſhalt not kill.**]

Q. *What is required in the ſixth Commandement ?*

A. The ſixth Commandement requireth all lawfull endeavours to preſerve our owa life, and the life of others.

Q. *What is forbidden in the ſixth Commandement ?*

A. The ſixth Commandement forbiddeth the take-ing away of our own life, or the life of our neighbour unjuſtly: and whatſoever tendeth thereunto.

Q. *Which is the ſeventh Commandement ?*

A. The ſeventh Commandement is [**Thou ſhalt not commit adultery.**]

Q. *What is required in the ſeventh Commandement ?*

A. The ſeventh Commandement requireth the preſervation of our own and our neighbours chaſtity, in heart, ſpeech, and behaviour.

Q. *What is forbidden in the ſeventh Commandement ?*

A. The ſeventh Commandement forbiddeth all unchaſt thoughts, words, and actions.

Q. *Which is the eight Commandement ?*

A. The eight Commandement is [**Thou ſhalt not ſteal,**]

Q. *What is required in the eight Commandement ?*

A. The eight Commandement requireth the lawfull procuring, and furthering the wealth and outward eſtate of our ſelves, and others.

Q. *What is forbidden in the eight Commandement ?*

A. The eight Commandement forbiddeth whatſoever doth, or may unjuſtly hinder our own, or our neighbours wealth, or outward eſtate.

Q. *Which is the ninth Commandement ?*

A. The

A. The ninth Commandement is, [Thou ſhalt not bear falſe witneſſe againſt thy neighbour.]

Q. What is required in the ninth Commandement?

A. The ninth Commandement requireth the maintaining and promoting of truth between man and man, and of our own and our neighbours good name, eſpecially in witneſſe bearing.

Q. What is forbidden in the ninth Commandement?

A. The ninth Commandement forbiddeth whatſoever is prejudiciall to truth, or injurious to our own, or our neighbours good name.

Q. Which is the tenth Commandement?

A. The tenth Commandement is, [Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſſe, nor any thing that is thy neighbours.]

Q. What is required in the tenth Commandement?

A. The tenth Commandement requireth full contentment with our own condition, with a right and charitable frame of ſpirit toward our neighbour, and all that is his.

Q. What is forbidden in the tenth Commandement?

A. The tenth Commandement forbiddeth all diſcontentment with our own eſtate, envying or greeving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. Is any man able perfectly to keep the Commandements of God?

A. No meer man ſince the fall, is able in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed.

Q. Are all tranſgreſſions of the Law equally heinous?

A. Some ſins in themſelves, and by reaſon of ſeverall aggravations, are more heinous in the ſight of God then others.

Q. *What doth every ſin deſerve?*

A. Every ſin deſerveth Gods wrath, and curſe, both in this life, and that which is to come.

Q. *What doth God require of us, that we may eſcape his wrath and curſe, due to us for ſin?*

A. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, Repentance unto life, with the diligent uſe of all the outward meanes, whereby Chriſt communicateth to us the benefits of Redemption.

Q. *What is Faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive, and reſt upon him alone for Salvation, as he is offered to us in the Goſpel.

Q. *What is Repentance unto life?*

A. Repentance unto life is a ſaving grace, whereby a ſinner out of a true ſenſe of his ſin, and apprehenſion of the mercy of God in Chriſt, doth, with griefe and hatred of his ſin, turn from it unto God, with full purpoſe of, and endeavour after new obedience.

Q. *What are the outward meanes, whereby Chriſt communicateth to us the beneſits of Redemption?*

A. The outward and ordinary means, whereby Chriſt communicateth to us the benefits of Redemption, are, his Ordinances eſpecially the Word, Sacraments, and Prayer; all which are made effectuall to the Elect for Salvation.

Q. *How is the Word made effectuall to ſalvation?*

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectuall meanes of convincing

convincing and converting ſinners, and of building them up in holineſſe and comfort through faith unto ſalvation.

Q. *How is the Word to be read, and heard, that it may become effectuall to Salvation?*

A. That the Word may become effectuall to Salvation, we muſt attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practiſe it in our lives.

Q. *How doe the Sacraments become effectuall means of Salvation?*

A. The Sacraments become effectuall means of Salvation, not from any vertue in them, or in him that doth adminiſter them, but onely by the bleſſing of Chriſt, and the working of his ſpirit, in them that by faith receive them.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance inſtituted by Chriſt, wherein, by ſenſible Signes, Chriſt and the benefits of the New Covenant are repreſented, ſealed, and applied to Beleevers.

Q. *Which are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Teſtament are, Baptiſme, and the Lords Supper.

Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament, wherein the Waſhing with Water, in the name of the Father, and of the Son, and of the Holy Ghoſt, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our ingagement to be the Lords.

Q. *To whom is Baptiſme to be adminiſtred?*

A. Baptiſme is not to be adminiſtred to any that are out of the Viſible Church, till they profeſſe their faith in

Chriſt

Christ and obedience to him; but the infants of such as are members of the Visible Church are to be baptised.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith made partakers of his Body and bloud, with all his benefits to their spirituall nourishment, and growth in grace.

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their Knowledge to discern the Lords body, of their Faith to feed upon him, of their Repentance, love, and new obedience; least, coming unworthily, they eat and drink judgement to themselves.

Q. *What is Prayer?*

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the Name of Christ, with confession of our sins, and thankfull acknowledgement of his mercies.

Q. *What rule hath God given for our direction in Prayer?*

A. The whole Word of God is of use to direct us in Prayer, but the speciall rule of direction, is, that form of Prayer which Christ taught his Disciples, commonly called, *The Lords Prayer.*

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [Our Father which art in Heaven,] teacheth us to draw near to God with all holy reverence, and confidence, as children

dren to a father, able and ready to help us; and that we ſhould pray with and for others.

Q. *What doe we pray for in the firſt Petition?*

A. In the firſt Petition, which is [**Hallowed be thy name.**] we pray, that God would enable us and others to glorifie him in all that whereby he maketh himſelf known, and that he would diſpoſe all things to his own glory.

Q. *What doe we pray for in the ſecond Petition?*

A. In the ſecond Petition, which is, [**Thy Kingdom come,**] we pray that Satans Kingdom may be deſtroyed, and that the Kingdom of Grace may be advanced, our ſelves and others brought into it, and kept in it, and that the Kingdom of Glory may be haſtened.

Q. *What doe we pray for in the third Petition?*

A. In the third Petition, which is, [**Thy will be done on earth, as it is in heaven,**] we pray, that God by his grace would make us able and willing to know, obey, and ſubmit to his will in all things, as the Angels do in heaven.

Q. *What doe we pray for in the fourth Petition?*

A. In the fourth Petition, which is, [**Give us this day our daily bread,**] we pray, that of Gods free guift we may receive a competent portion of the good things of this life, and enjoy his bleſſing with them.

Q. *What doe we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [**And forgive us our debts, as we forgive our debtors,**] we pray, that God for Chriſts ſake would freely pardon all our ſins: which we are the rather incouraged to ask, becauſe by his grace we are inabled from the heart to forgive others.

Q. *What doe we pray for in the ſixth Petition?*

A. In the ſixth Petition, which is, [**And lead us not into temptation, but deliver us from evil,**] we pray, that

God would either keep us from being tempted to ſin, or ſupport and deliver us when we are tempted.

Q. *What doth the Concluſion of the Lords Prayer teach us?*

A. The Concluſion of the Lords Prayer, which is, [For thine is the Kingdom, and the power, and the glory, for ever. Amen.] teacheth us to take our incouragement in prayer from God only, and in our prayers to praiſe him, aſcribing Kingdom, power, and glory to him: and in teſtimony of our deſire and aſſurance to be heard, we ſay, *Amen.*

The ten COMMANDEMENTS. Exodus 20.

GOD ſpake all theſe words, ſaying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have no other gods before mee.

II. Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the LORD thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and ſhewing mercy unto thouſands of them that love me and keep my Commandements.

III. Thou ſhalt not take the name of the LORD thy God in vain: For the LORD will not hold him guiltleſſe that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six daies ſhalt thou labour & do all thy work; but the ſeventh

ſeventh day is the Sabbath of the LORD thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattell nor thy ſtranger that is within thy gates: For in ſix daies the LORD made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the LORD bleſſed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy daies may be long upon the land which the LORD thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſſe againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

The LORDS PRAYER. Matth. 6.

OUr Father which art in heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debters. And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever. Amen.

The Creed.

I Beleeve in God the Father Almighty, maker of heaven and earth: And in Ieſus Chriſt his onely Son our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty, from thence he ſhall come to judge the quick and the dead: I beleeve in the holy Ghoſt: the holy Catholike Church, the communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. Amen.*

* i.e continued in the ſtate of the dead, and under the power of Death till the third day.

SO much of every Queſtion, both in the larger and ſhorter Catechiſme, is repeated in the Anſwer, as maketh every Anſwer an entire Propoſition, or ſentence, in it ſelf: to the end the Learner may further improve it upon all occaſions, for his increaſe in knowledge and piety, even out of the courſe of catechiſing, as well as in it.

And albeit the ſubſtance of the doctrine compriſed in that abridgement commonly called, *The Apoſtles Creed*, be fully ſet forth in each of the Catechiſmes, ſo as there is no neceſſity of inſerting the Creed it ſelf, yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to be eſteemed Canonicall Scripture, as the ten Commandements, and the Lords Prayer, (much leſſe a Prayer, as ignorant people have been apt to make both it and the Decalogue,) but becauſe it is a brief ſumme of the Chriſtian faith, agreeable to the Word of God, and anciently received in the Churches of Chriſt.

CORNELIUS BURGES Prolocutor pro tempore.
HENRY ROBOROUGH Scriba.
ADONIRAM BYFIELD Scriba.

THE FIRST CATECHISM

PREPARED BY

THE ASSEMBLY OF DIVINES AT WESTMINSTER,

So far as it is preserved in the Minutes of the Assembly.

[3. *What is the rule of faith and obedience?*]

The only rule of faith and obedience is the written Word of God, contained in the Bible or the Scriptures of the Old and New Testament.

[4.] *What special proofs are there that the Scriptures of the Old and New Testament are the very Word of God?*

The Scriptures are proved to be the very Word of God by their majesty and holiness of doctrine, and the fulfilling of the prophecies, by their exalting God and debasing man, and yet offering him sufficient means of comfort and salvation, and by their light and power in convincing and converting.

5. *Are all these proofs sufficient of themselves to persuade a man to believe that the Scriptures are the Word of God?*

It is only the Spirit of God that makes any proofs effectual to assure the soul of this truth, that the Scriptures are the Word of God.

6. *What do the Scriptures teach us to conceive of God?*

God is a most glorious being, infinite in all perfections.

7. *Are there many Gods, or is there but one God?*

There is but one God.

8. *How many persons are there in the Godhead?*

There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are but one God.

9. *Is the Son equal with the Father in the Godhead?*

The Son of God, who is the only begotten of the Father from all eternity, is true God, equal with the Father.

10. *Is the Holy Ghost also God, equal with the Father and the Son?*

The Holy Ghost, who from all eternity proceeds from the Father and the Son, is also true God, equal with the Father and the Son.

11. *Hath God any body, or is He to be seen with bodily eyes?*

God is a spirit, invisible, without body or bodily parts, not like a man or any other creature.

12. *Is God contained in any one place in heaven or earth?*

God is everywhere, and fills both heaven and earth, yet is not contained in any place.

13. *What are we to believe concerning the power of God?*

God is almighty, and can do all things; nothing is too hard for Him.

14. *What are we to believe of the wisdom and knowledge of God?*

God is most wise, knowing all things past, present, and to come, even the secrets of all hearts, and cannot be deceived.

15. *What are we to believe concerning the holiness of God?*

God is most perfectly holy, and neither causeth nor alloweth any to sin.

16. *What are we to believe concerning the justice or righteousness of God?*

God is always most just in all things, punishing all sin, either in the sinner or in Christ the surety.

17. *What are we to believe concerning the goodness or mercy of God?*

God is infinitely good and merciful, both in giving and forgiving freely.

18. *What are we to believe concerning the eternity of God?*

God is eternal, from everlasting to everlasting, having no beginning or end.

19. *Is God subject to any change or changeableness?*

God is always the same unchangeably, notwithstanding the change in all other things.

20. *What are we to believe concerning the truth of God?*

God is most true in all His words, particularly in His promises and threatenings, and it is not possible for Him to lie.

21. *What are we to believe concerning the blessedness of God?*

God is in Himself most blessed, every way and for ever; neither can any creature add to His happiness or take anything from it.

22. *Since you say God cannot be seen, how do you know that there is a God?*

I am sure there is a God because the things that are in the world could neither have their being nor their preservation, nor be ordered as they are, without God.

23. *Were all the things in the world made by God?*

God by His word alone made the world and all things therein, both visible and invisible.

24. *Of what was the world made?*

The world and all things therein were made out of nothing.

25. *For what end was the world made?*

God made all things for Himself to His own glory.

26. *In what state and condition were the creatures made at first?*

God made all things very good and perfect in their kind.

27. *How is the world preserved and ordered?*

The power and wisdom of God is that which preserveth and ordereth all things throughout the world, even to the least circumstances.

28. *In what estate was man at the first created?*

Man was created at the first in a very happy estate, after the image of God, and had dominion given him over the creatures.

29. *Wherein stood God's image in man?*

God's image in man stood chiefly in knowledge, righteousness, and true holiness.

30. *In what condition is man now by nature?*

Man is now naturally in a very miserable condition by reason of sin and punishment for sin.

31. *What is sin?*

Sin is the transgression of God's law.

32. *How came man to be sinful?*

By the first man's eating the forbidden fruit all mankind became sinful, being all conceived and born in sin.

33. *How far are all men corrupted with sin?*

All men have lost the image of God, and are by nature wholly corrupted with sin both in soul and body, being inclined to all evil and enemies to all good.

34. *What is the punishment due to sin?*

The punishment due even to the least sin is death, together with all curses in this life, and eternal damnation afterward.

35. *What think you of your own sins: do they deserve such punishment?*

Even my sins deserve damnation and all other punishments whatsoever.

36. *Shall all sinners be punished alike?*

They that are greater sinners, if they repent not, shall receive greater judgment.

[37.] *Why is our Saviour called Christ?*

Our Saviour is called Christ, that is, Anointed, because He is set apart of God and perfectly furnished for the offices of Prophet, Priest, and King to His Church.

[38.] *How did Jesus Christ become man?*

Jesus Christ was conceived by the Holy Ghost and born of the Virgin Mary.

[39.] *Was Christ such a man as other men are?*

Christ had the same nature and common infirmities with other men, but otherwise was altogether without sin.

[40.] *What do you call the general company of those that are redeemed by Christ?*

The whole company of those that are redeemed by Christ is commonly called the Holy Catholic Church.

[41.] *Who are they that shall be saved by Christ?*

Those only are saved by Christ that repent of their sins and believe in Christ.

[42.] *What is repentance?*

Repentance is a grace of the gospel whereby a sinner, acknowledging his sins with sorrow, shame, and hatred, turneth from all sin to God.

[43.] *How far doth sin remain in those that truly repent?*

Those that truly repent have sin still dwelling in them, but they yield not up themselves any more to be servants to obey it in the lust thereof.

[44.] *What is it to believe in Christ?*

To believe in Christ is to receive Christ according to God's offer, resting on Him alone for pardon and all grace and salvation.

[45.] *What ground or warrant have you, being a sinner, to believe in Christ?*

The ground of my believing in Christ is God's offer of Him in His Word to me as well as to any other man, and His commanding me to believe in Him, as well as to believe or to obey any other thing in His Word.

[46.] *How are they bound to lead their lives who do believe in Christ?*

They who believe in Christ are bound to serve God according to the rule of holiness and righteousness contained in the ten commandments.

[47.] *Which are those ten commandments?*

The ten commandments are those which God spake, saying, "I am the Lord," &c.

[48.] *Which is the first commandment?*

The first commandment is contained in these words, "Thou shalt have no other gods before Me."

[49.] *What doth the first commandment require?*

The first commandment requires us to know, acknowledge, love, fear, trust in, call upon, obey, worship, and glorify the one only true God as God and as our God.

[50.] *What sins are forbidden by the first commandment?*

The sins forbidden in the first commandment are denying that there is a God, imagining more gods than one, not giving to the only true God that worship and glory that is due to Him, or giving it or any part of it to any other thing whatsoever.

[51.] *Which is the second commandment?*

The second commandment is contained in these words, "Thou shalt not make unto thee," &c.

[52.] *What sins are forbidden in the second commandment?*

The sins forbidden in the second commandment are all devising, using, approving any religious worship not appointed by God Himself, and particularly all representing Him by any image or resemblance, or worshipping it or Him by it, and neglecting any of that worship which He hath enjoyned.

[53.] *Which is the third commandment?*

The third commandment is contained in these words, "Thou shalt not take the name," &c.

[54.] *What doth the third commandment require?*

The third commandment requires the reverent and right using of God's titles, attributes, Word, ordinances, and works.

[55.] *Which is the fourth commandment?*

The fourth commandment is contained in these words, "Remember," &c.

[56.] *What doth the fourth commandment require?*

The fourth commandment requires that one whole day of seven be in all ages kept holy to the Lord, which day under the Old Testament was the last day of the week, and under the New Testament is the first, called the Lord's Day.

NOTE.—The first two questions and their answers, as well as the third question, are not recorded in the minutes. The questions from 5 to 36 are numbered in the minutes, but 29 was repeated for 30, and this error, which was continued to the end of the enumeration, is here corrected. All additions in this reprint are included in square brackets.

HISTORICAL ACCOUNT.

THE Westminster Assembly of Divines met on the 1st July, 1643, being summoned by the two Houses of Parliament to advise as to a further and more perfect reformation in the Liturgy, Discipline, and Government of the Church of England. They proceeded at once to the revision of the XXXIX. Articles. When the Commissioners sent by the Church of Scotland took their seats (Henderson and Gillespie on the 14th September, and Rutherford and Baillie on the 20th November), a wider field of labour was placed before them. They were required to prepare creeds and directories, not for the Church of England only, but for the Churches of Christ in the three kingdoms, so as to bring them into the nearest conjunction and uniformity in religion, church government and public worship, and catechising. The work was still to be carried on by way of advice to the English Parliament: no addition was made to the membership of the Assemblies on behalf of the Churches of Scotland and Ireland, the Commissioners from Scotland having only the right to sit in the Assembly and deliberate, but not to vote. The documents which are to-day the authoritative standards of the English-speaking Presbyterian Churches of the world were prepared by an Assembly of English Divines, men who were episcopally ordained clergymen of the Church of England. That Church was yet undivided. The members of the Assembly represented the different views of doctrine and order that were entertained within it. Many of the prelatic party who were nominated by Parliament declined to attend the Assembly, but others of them took the required oath, and assisted in the deliberations of the Assembly, at least for a time. The views of separation entertained by the Brownists were at this time so modified that ministers of Independent tenets held livings within the Church of England. They were represented by the seven dissenting brethren in the Assembly. The great majority of the members held Presbyterian views of Church polity, and were the successors of the Puritans, who formed a considerable body in the Church of England from the time of the Reformation. They had all along been working for a more primitive organisation of the Church, and a freedom from the practices and priestly robes borrowed from the corrupt Roman Church. In the days of Elizabeth they had instituted a voluntary Presbyterian organisation within the Church, and they had often suffered in her days, and during the reigns of James and Charles, for refusing to carry out the practices or wear the robes enjoined by the prelates.

To the Assembly were added three ministers of the Reformed Church of France, two of whom ministered in London, and the third at Canterbury. The four learned divines of the Church of Scotland rendered great service in the deliberations.

The Revision of the XXXIX. Articles being laid aside, the Assembly proceeded to the preparation of new Articles of Religion. On the 20th August, 1644, a Committee was appointed to draft the Articles; they submitted their first report on the 7th July, 1645, and continued their labours till the 4th December, 1646, when the document was completed. It was sent to Parliament on the 7th of the same month as "The humble Advice of the Assembly . . . Concerning a Confession of Faith." Six hundred copies were ordered to be printed for the use of Parliament and Assembly. The discussions during the preparation of this document determined the doctrine, the order in which it was stated, and the terms to be employed in expressing it.

The preparation of a Catechism was put by the Assembly, in December, 1643, into the hands of Herbert Palmer, then Master of Queen's College, Cambridge, and famous as the best catechist in England. A year after, nothing having been submitted to the Assembly by Mr. Palmer, the following members were joined to him for hastening the Catechism:—Stephen Marshall, B.D., the illustrious preacher; Antony Tuckney, B.D., afterwards Master of St. John's, Cambridge, and Divinity Professor; Matthew Newcomen, M.A., of Dedham, Essex; and Thomas Hill, D.D., afterwards Master of Emanuel, and then of Trinity, Cambridge, and for some time Vice-Chancellor of the University.

Two months having expired, and no report being presented, the Assembly added to the Committee, Edward Reynolds, D.D., afterwards Dean of Christ Church, Oxford, and Vice-Chancellor of the University, and then, having conformed, Bishop of Norwich; and Philip Delmé, of the Reformed French Church, Canterbury. Strengthened by such a band of co-workers, Mr. Palmer still submitted nothing to the Assembly; so on the 12th May it was ordered that the Committee do meet "this afternoon." This had the desired effect: on the next day Mr. Palmer submitted a report, the substance of which is not given; but from the debate, reported at some length in the minutes, it appears, as Dr. Mitchell suggests, to have been somewhat like the Direction prefixed to his own Catechism, which Dr. Mitchell has happily re-issued in his "Catechisms of the Second Reformation," and so made accessible to all. Mr. Palmer's method was to have a double set of questions and answers. The answers of the first set were each to contain a complete statement of the truth, independent of the question, as it is in the Shorter Catechism. The second set of questions and answers were to break up the

statements in the first set by a series of questions answered by a Yes or No. The method will be apparent if we quote the first two main questions and their subsidiary questions as found in Dr. Wallis's "Explanation of the Shorter Catechism," after Mr. Palmer's method, published in 1648.

Q. 1. *What is the chief end of Man?*		A. 1. Mans chief end is to glorifie God *a*, and to enjoy him for *b* ever. *a* 1 *Cor.* 10. 31. *Rom.* 11. 36. *b Psal.* 37. 24 to the end.
Is it to seek himself, or make himself great?	*No.*	
Or, To enjoy the profits or pleasures of the World?	*No.*	
Or, Is it to glorifie God, and enjoy him for ever?	*Yes.*	
Q. 2. *What rule hath God given to direct us how we may glorifie and enjoy him?*		A. 2. The Word of God, which is contained in the Books of the Old and New Testament *c*, is the only Rule to direct us how we may glorify and enjoy him *d*. *c* 2 *Tim.* 3. 16. *Eph.* 2. 20. *d* 1 *Joh.* 1. 2, 3, 4.
Can we receive sufficient directions from our own wisdom, or the light of nature?	*No.*	
Or, From Gods works of Creation and Providence only?	*No.*	
Or, Is the Word of God the only Rule?	*Yes.*	
Or, Must we daily expect new Revelations from Heaven?	*No.*	
Is that the Word of God which is contained in the Scriptures of the Old and New Testament?	*Yes.*	
Or, Somewhat else?	*No.*	

The first to open the debate was Samuel Rutherford, who approved of Palmer's method. He suggested that the second set of questions should be printed in smaller type, and that the feeding of the lambs should be in the plainest and easiest way; he doubted whether every minister understood the most dexterous way to catechise.

Stephen Marshall did not approve of introducing the second set

into the Catechism; he would have the method explained in the preface, and if the questions were printed there it should be as a Directory.

William Bridge said there were two ends of catechising, increase of knowledge, and test of knowledge, and for the latter end the answers should not be by Yes and No.

Alexander Gillespie liked the method proposed. If ministers did not need help, heads of families did, and it was well to give them an example of catechising.

Dr. William Gouge thought that only things questioned needed enlargement, and not every point in religion. In catechising, ministers must, like doctors, observe the patient.

Charles Herle would have Yes or No to be the first word of the answer, but more should be expressed.

Lazarus Seaman distinguished between a Catechism and catechising. It was too much to prescribe a form to the minister in catechising. The answer should be formed, not to the knowledge that a child had, but to the knowledge the child ought to have.

Dr. Edward Reynolds could not see that this was the best method. As a Directory, the Yes and No would be of no use. He advised to explain the method, with examples in the preface.

Philip Delmé submitted that a Catechism was to present doctrine in the most familiar way, while catechising was to ascertain the knowledge of the party catechised. The experience of other Reformed Churches would be a help.

Herbert Palmer had refrained from speaking because of his peculiar interest in the discussion. He was not satisfied with the result. Others had to be dealt with beside children.

It is evident that Mr. Palmer had not a little difficulty with his Committee. The only support he obtained from them was from the Scottish Commissioners, who had a place on all the Committees; Marshall, Reynolds, and Delmé were opposed. And the Assembly apparently approved that the Catechism should have no model of catechising incorporated with it.

The Committee proceeded to draft a Catechism. The Assembly spent five days in August, 1645, on it, and then rested from it for more than a year. On September 14th, 1646, the third answer dealing with the rule of faith and obedience was decided upon. No record of the first two questions is found in the minutes. The discussion of the draft Catechism proceeded until 4th January, 1646–7. Ten days after, a motion by Mr. Vines, which was accepted by the Assembly, arrested the work of the Committee. It was Ordered that the Committee on the Catechism do prepare a draft of two Catechisms —one more large, and another more brief—in which they are to

have an eye to the Confession of Faith, and to the matter of the Catechism already begun. As this unfinished Catechism is an important step in the preparation of the two Catechisms we possess, I have taken it out of the minutes in its final form, and printed it at page 21.

On the 14th April, 1647, the Committee made their first report on the Larger Catechism, and this document engaged the attention of the Assembly until the 22nd October following, when it was agreed that the Prolocutor, attended by the whole Assembly, should take the completed work up to both Houses of Parliament.

As the Assembly was approaching the completion of the Larger Catechism they resolved (5th August, 1647) to proceed at once with the Shorter, and appointed a Committee to prepare a draft. This was composed of Charles Herle, the Prolocutor of the Assembly; Thomas Temple, D.D.; John Lightfoot, D.D.; John Greene, M.A.; and Philip Delmé; with Herbert Palmer as Chairman. Mr. Palmer presented only one report from this Committee, four days after its appointment. Edmund Calamy, B.D., and Stanley Gower were then (9th August) added to the Committee. On the following day the report was presented by Dr. Temple. On the 13th October, 1647, the Assembly resolved that the papers which concerned the Assembly that were in Mr. Palmer's hands be sought for and brought to the Assembly. Mr. Palmer, after a short illness, had died at the early age of forty-six. The Assembly on the 19th October appointed a new Committee to prepare the Shorter Catechism, consisting of only these three members: Antony Tuckney, B.D., Minister of St. Michael's Quern, London, and Master of Emanuel College, Cambridge; Stephen Marshall, B.D., of Finchingfield; and John Ward, of Ipswich; with the help of the only Commissioner from Scotland remaining in the Assembly, Samuel Rutherford, Professor of Divinity in the New College, St. Andrews. Adoniram Byfield, one of the scribes, was instructed to write in the name of the Assembly to Cambridge to get Mr. Tuckney excused, on account of the special employment imposed upon him by the Assembly. To these four men, and especially to the Convener, Mr. Tuckney, do we owe the production of the Shorter Catechism. I wish I could accept the suggestion of Dr. Mitchell that the Catechism has "unmistakeable evidence of its having passed through the alembic of Dr. Wallis, the great mathematician;" but, unhappily, he was not instructed to attend the Committee until the work was practically done, and this instruction would not have been given had he been already in attendance. Mr. Tuckney brought up the reports of the Committee on October 21st, 25th, 28th, 29th, November 1st, 2nd, and 8th, and on these days it was debated in the Assembly. On the 9th November Cornelius Burges, D.D., and Daniel Cawdrey, M.A

were added to the Committee for reviewing the Catechism, no doubt in relation to the discussions that had taken place; and Mr. Wallis, Assistant Clerk of the Assembly, was ordered to attend the Committee. The revision was considered on the two following days, and on the 15th November was read as far as the fourth commandment, and, being approved, was ordered to be transcribed. The Committee were requested to prepare a preface to the Catechism. On the following day Mr. Tuckney reported on the remainder of the Catechism, and, after reading, it was ordered to be transcribed. The addition of the Commandments, the Lord's Prayer, and the Apostles' Creed was considered. Philip Nye dissented from the resolution to include the Creed, and he was joined in his dissent by William Rayner, William Greenhill, Thomas Wilson, and Thomas Valentine. The difference of judgement in regard to the Creed caused the Assembly to add some members to the Committee, for arriving at an agreement. These were Adoniram Byfield, William Rayner, Philip Nye, Thomas Case, Richard Vines, and Stanley Gower. A small committee, consisting of Thomas Wilson, Dr. Thomas Temple, and Edmund Calamy, B.D., were requested to submit the preface on the following morning. The difference as to the Creed was settled by inserting the explanation of the words "he descended into hell" in the margin; and the preface or rather postcript was adopted. In the earlier editions of the Catechism, and in those printed with the Confession of Faith, this postcript is to be found, though not in the American editions.

A message was prepared by a committee to be addressed to the Houses of Parliament when the Catechism was carried up. On Thursday, 25th November, 1647, the House of Commons was informed that divers divines of the Assembly were at the door. They were called in, and the Prolocutor delivered the Catechism and addressed the House. On the following day (26th November) the Catechism was carried to the Lords. Each House thanked the Assembly for its care and pains in this matter. It was ordered that 600 copies be printed, under the care of Mr. Byfield, for the use of the Members of Parliament and of Assembly, and that Scripture proofs be affixed in the margin of the Catechism.

While still reviewing the proofs of the Larger Catechism, the Assembly began to debate those of the Shorter (2nd March, 1647–8), the same Committee that had prepared the proofs for the one Catechism bringing up proofs for the other. The debate on the proofs continued on the 3rd, 6th, 8th, 9th, 10th, and 13th March; and on the 12th April it was resolved that the proofs be accepted, transcribed, and sent to Parliament. This was done on the 14th April, 1648, when the Speaker of the Commons thanked the divines, and ordered 600 to be printed, with the proofs in the

margin, for the use of Parliament and the Assembly. The Shorter Catechism was accepted by Parliament without the suggestion of any modification.

They took exception to some expressions in the Larger Catechism, and they made some alterations in chapter xx. of the Confession of Faith, omitted portions of chapter xxiv., and the whole of chapters xxx. and xxxi.*

Parliament resolved that the title should run thus: "The Grounds and Principles of Religion contained in A Shorter Catechism," &c. On the 25th September, 1648, they ordered it to be printed and published under the care of the Clerks of the Assembly. A copy of this first issue exists in the Library of the University of Edinburgh. I have not seen it in any other Library that I have consulted.

The key to the method followed by the Committee in the preparation of the Catechisms is to be found in the motion of Mr. Vines adopted by the Assembly on 14th January, 1646-7, that the Committee, in preparing drafts of two Catechisms, should have an eye to the Confession of Faith, and to the matter of the Catechism already begun.

A comparison of the Confession with the Catechisms will clearly show that in their drafting the Committee kept a very constant eye on the Confession. First they excluded certain Confessional subjects from the Catechisms. Chapter xvi., Of Good Works, is omitted, though references to the doctrine of the Confession are to be found in the Catechisms. The following chapters are omitted:—xx., Of Christian Liberty and Liberty of Conscience; xxii., Of Lawful Oaths and Vows; xxiii., Of the Civil Magistrate; xxiv., Of Marriage and Divorce; xxvi., Of the Communion of Saints; xxx., Of Church Censures; and xxxi., Of Synods and Councils.

The order in which the subjects are taken up in the Shorter Catechism is the same as that in the Larger, except that Faith and Repentance have their more logical position in the second division of the Shorter Catechism, which deals with the duty required of man, instead of being placed beside Justification, Adoption, and Sanctification as in the first division of the Larger Catechism, which deals with what man is to believe concerning God.

The Larger Catechism follows the order of the Confession, with two exceptions. (1) The doctrine of the Church and its privileges appears earlier, being connected with the work of the Redeemer; (2) the relations of believers to Christ at and after death are placed in the first section, where the privileges of believers are specified, instead of at the end.

* These modifications are indicated in an edition of the Confession which I prepared for the Presbyterian Publication Committee, London.

With these exceptions, the doctrines of our faith are dealt with in the same order in both Catechisms as in the Confession.

But the connection between the three documents is still more close. The Larger Catechism is a longer document than the Confession: this is due to the requirements of an advanced Catechism, many of the subjects being more subdivided, and some secondary and more practical aspects of the doctrines being introduced which were not included in the Confession. Where identical matters are treated of in the three documents it is in almost identical language. I print three illustrations of this identity of language,—the first three I fixed on when comparing the documents, and not selected because they suited my purpose.

Everyone who has looked with care into the answer to "What is God?" has been surprised at the marvellous compactness and comprehensiveness of that wonderful statement. Several touching stories are told of its authorship and the conditions under which it was prepared, but, we fear, they are all apocryphal. To Tuckney, Marshall, Ward, and Rutherford we are indebted for this as for the other answers in the Catechism. There is, however, no statement in the Catechism that is not to be found in the two earlier documents. By the use of a different type for each of the three documents, and printing the statements alongside of each other, the correspondences and differences are at once apparent. Statements in the Larger Catechism that are additional, or are made from a different point of view than that taken in the Confession, are enclosed in square brackets.

GOD.

1. Conf. ii. 1.—There is but one only, living and true God; who is infinite in
2. L. Cat. 7. 8.—There is but one only, the living and true God. infinite in
3. *S. Cat. 4. 5.—There is but one only, the living and true God. infinite in*

1. being and perfection, a most pure spirit, invisible,
2. being, [glory, blessedness] and perfections; God is a spirit,
3. *his being, God is a spirit,*

1. without body, parts or passions, immutable, immense, eternal,
2. unchangeable, eternal,
3. *unchangeable, eternal*

1. incomprehensible, almighty, most wise, most holy, most free, most absolute,
2. incomprehensible, almighty, most wise, most holy,
3. *(in his being,) power, wisdom, holiness,*

1. working all things according to his immutable and righteous will, for his
2. [all sufficient, everywhere present, knowing all things,]

1. own glory, most loving, gracious, merciful, long suffering, abundant in
2. most gracious, merciful, long suffering, abundant in

1. goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of
2. goodness and truth,
3. *goodness and truth,*

1. them that diligently seek him; and withal most just and terrible in his
2. most just
3. *justice*

1. judgments, hating all sin, and who will by no means clear the guilty.

THE REDEEMER.

1. Conf. viii. 2.— The Son of God,
2. L. Cat. 36. 37.—The Lord Jesus Christ, who, being the eternal Son of God,
3. *S. Cat. 21. 22.—The Lord Jesus Christ, who, being the eternal Son of God,*

1. the second person of the Trinity, being very and eternal God, of one
2. of one

1. substance and equal with the Father, did, when the fulness of time was
2. substance and equal with the Father, in the fulness of time,

1. come, take upon him man's nature, with all the essential properties
2. became man by taking to himself a true body and a
3. *became man by taking to himself a true body and a*

1. and common infirmities thereof, yet without sin: being conceived by the
2. reasonable soul, [and born of her] yet without sin: being conceived by the
3. *reasonable soul, and born of her, yet without sin: being conceived by the*

1. power of the Holy Ghost in the womb of the Virgin Mary of her substance.
2. power of the Holy Ghost in the womb of the Virgin Mary of her substance
3. *power of the Holy Ghost in the womb of the Virgin Mary*

1. So that two whole perfect and distinct natures, the Godhead and the
2. in two entire distinct natures, and so was and
3. *in two distinct natures, and so was and*

1. manhood, were inseparably joined together in one person, without conversion,
2. continues to be God and man, and one person for ever,
3. *continueth to be God and man, and one person for ever,*

1. composition, or confusion. Which person is very God and very man, yet

1. one Christ, the only Mediator between God and man.
2. the only Mediator of the Covenant of Grace.
3. *the only Redeemer of God's elect.*

REPENTANCE UNTO LIFE.

1. Conf. xv. 1, 2.—Repentance unto life is an evangelical grace, the doctrine
2. L. Cat. 76.—Repentance unto life is a [saving] grace, [wrought in
3. *S. Cat. 85.—Repentance unto life is a saving grace,*

1. whereof is to be preached by every minister of the Gospel, as well as that of
2. the heart of a sinner by the Spirit and Word of God,]

1. faith in Christ. By it a sinner, out of the sight and sense, not only of
2. whereby out of the sight and sense, not only of
3. *whereby a sinner out of a [true] sense*

1. the danger, but also of the filthiness and odiousness of his sins, as contrary
2. the danger, but also of the filthiness and odiousness of his sins,
3. *of his sins,*

1. to the holy nature and righteous law of God, and upon the apprehension of
2. and upon the apprehension of
3. *and apprehension of*

1. his mercy in Christ to such as are penitent, so grieves for and
2. God's mercy in Christ to such as are penitent, he so grieves for and
3. *the mercy of God in Christ,* *doth with grief and*

1. hates his sins, as to turn from them all unto God, purposing
2. hates his sins as that he turns from them all to God, purposing
3. *hatred of his sin* *turn from it* *unto God, with full purpose*

1 and endeavouring to walk with him in all the ways of his
2. and endeavouring [constantly] to walk with him in all the ways of [new
3. *and endeavour* *after new*

1. commandments
2. obedience.]
3. *obedience.*

If we try to trace the sources of the Shorter Catechism, we cannot go outside the two earlier documents. The lines of Mr. Vines' motion were strictly adhered to. The Committee did not go beyond the Confession of Faith. It is the stem out of which grew two branches—the Larger and the Shorter Catechisms. And of these the Shorter Catechism bears "the ripest fruit of the Assembly's thought and experience," as Dr. Mitchell so happily says. No doubt there are agreements in order and similarities in wording with the Shorter Catechism in the numerous catechisms of the first half of the seventeeth century. But these are incidental to dealing with the same doctrines, from the same point of view, and in systematic order.

One characteristic of the Shorter Catechism has not been sufficiently recognised in the past. It is a statement of personal religion. It appeals to the individual sinner, and helps the individual believer. This is true also to a large extent of the Larger Catechism, but the Church in it sometimes takes the place of the individual. Thus we read in the Answer to Question 86 of the Larger Catechism: "The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are made perfect in holiness," &c.; whereas the Answer to Question 37 in the Shorter says, "The souls of believers are at their death made perfect in holiness," &c.* The Church is

* A remarkable instance of the personal bearing of the Shorter Catechism is given by Wilson in his History of Dissenting Churches in London, &c., in connection with the Rev. Thomas Doolittle, a famous catechist, and the author of three Expositions of the Catechism. He says (vol. iii., p. 195): "Mr. Doolittle took great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage. Accordingly, every Lord's Day, he catechised the youth and adults of the congregation; and this

not mentioned in the Shorter Catechism, except incidentally in one answer, where it says, "Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible Church are to be baptised."

Nowhere else can be found so plain and simple, yet so complete, a statement of Scripture doctrine as it was understood by Augustine and Calvin, by Knox and Usher, and by Chalmers and Hodge, as in this Shorter Catechism. This has been recognised on every hand. The Baptists early adopted it, modifying the statement as to pædobaptism to suit their creed. Charles Spurgeon prepared, some years ago, such an edition. Even John Wesley, altering its statements as to the decrees of God, sin, and election, printed it for the use of his followers. In earlier days it was commonly used by the Congregationalists, and has not, we believe, fallen entirely into disuse among them. By the permission of the Archbishop of Canterbury, a member of the Church of England, who highly values this compendium of Bible truth, presented to every Bishop present at the Council held this year at Lambeth, a copy of the Shorter Catechism.

May I venture to hope that the issue of this fac-simile of the Assembly's authoritative edition may restore the text, which through these two hundred and fifty years has suffered, like all other frequently printed works. These printers' errors will be seen by comparing any current edition with the text here printed of Questions 12, 32, 47, 58, 61, 69, and 98. They are not all of equal importance as modifying the sense of the statement, but they are all of importance to those who desire to have the correct text of a precious document which is placed next to the Bible by those who rightly understand its value.

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part of his labours was attended with the happiest effects. Of this we have the following striking anecdote. The question for the evening being, 'What is effectual calling?' the answer was given in the words of the Assembly's Catechism. The answer being explained, Mr. Doolittle proposed that the question should be answered by changing the words *us* and *our* into *me* and *my*. Upon this proposal a solemn silence followed. Many felt its vast importance; but none had courage to answer. At length, a young man, about twenty-eight years of age, rose up, and, with every mark of a broken and contrite heart, was enabled to say, 'Effectual calling is the work of God's Spirit, whereby, convincing *me* of *my* sin and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he did persuade and enable *me* to embrace Jesus Christ, freely offered to *me* in the Gospel.' The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations; and, the answer being accompanied with proofs of unfeigned piety and modesty, the congregation was bathed in tears. This young man had been converted by being catechised, and, to his honour, Mr. Doolittle says, 'Of an ignorant and wicked youth, he had become a knowing and serious professor to God's glory and my much comfort.'"

BIBLIOGRAPHY.

EDITIONS OF THE SHORTER CATECHISM.

The humble | Advice | of the | Assembly | of | Divines, | Now by Authority of Parliament | sitting at Westminster, | Concerning a Shorter Catechisme, Pre|sented by them lately to both Houses | of Parliament. | A certain number of Copies are Ordered to be Printed only for the use of the Mem|bers of both Houses and of the Assembly | of Divines, to the end that they may | advise thereupon. | London, | Printed by A. M. | [1647.] 4°. pp. 22.

The first edition of the Catechism here reproduced in fac-simile from the copy in the British Museum. [B.M. E. 417.2.]

The Humble | Advice | of the | Assembly | of | Divines, | Now by Authority of | Parliament, | sitting at Westminster, | Concerning | A Shorter Catechism: | Presented by them lately to both | Houses of Parliament. | Printed at London; and Re-printed at Edinburgh, by Evan Tyler, | Printer to the Kings most Excellent | Majestie. 1647. 8°. pp. 47. [B.M., 3506. df. 11.]

The humble | Advice | of the | Assembly | of | Divines | Sitting at | Westminster | Concerning a larger and a shorter | Catechisme. | Reprinted at Edinburgh by Evan Tyler. 1647. 4°. pp. 79.

Facing page 1 is this authorisation:—"Edinburg. 23. Decemb. 1647. Post Meridiem. It is appointed by the Commission of the Generall Assembly, that eight hundred copies and no more of the Advice of the Assembly of Divines at Westminster concerning a Catechisme be presently printed, to be sent to Presbyteries, That, according to the Ordinance of the late Generall Assembly, they may examine the same and report their opinions to the next Generall Assembly. A. Ker." The half-title of the Shorter Catechisme is erroneously printed "Concerning a Larger Catechisme."

The humble | Advice | of the | Assembly | of | Divines, | Now by Authority of Parliament | sitting at Westminster, | Concerning | A shorter Catechism, | with the Proofs thereof out of the Scriptures, | Presented by them lately to both Houses of | Parliament. | A certain number of Copies are Ordered to be printed onely for the | use of the Members of both Houses and of the Assembly of | Divines, to the end that they may advise thereup|on. | London, | Printed by J. F. [1648]. 4°. pp. 24.

Opposite to the title is the order for printing 600 copies, dated 14th April, 1648. [B.M. 1224 h. 14.]

The | Grounds | and | Principles | of | Religion | contained in | A Shorter Catechism, | (According to the Advice of | the Assembly of Divines sitting at | Westminster) to be used throughout | the kingdomes of great Britain. | Ordered by the Lords and Commons assembled | in Parliament that this Catechism be forthwith | Printed and Published. | Jo. Brown Cler. Parliamentorum. | H. Elsynge Cler. Parl. D. Com. | London, Printed by J. L. for the Company of Stationers, 1648. 4°. (but in 8°. shape). pp. 23.

This is the authoritative Parliamentary edition, with the title given to it by the House. On the page opposite to the title is the following authorisation:— Die Lunæ, 25, September, 1648. It is this day Ordered by the Lords and Commons in Parliament assembled, That this Shorter Catechisme bee forthwith printed and published, wherein Mr Henry Roborough, and Mr Adoniram Byfield, Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done; And, for preventing of all abuse therein, It is further Ordered, That no person whatsoever do presume to print, or reprint the same in any volume, but only such, as shall bee appointed and authorized thereunto by the said Scribes. And that no person or persons shall presume to sell, barter or any way to spread or convey any Book or Copies of the said Catechisme, Printed without the appointment aforesaid, upon pain of the forfeiture of the whole Impression, if any such be so printed; and of all such Books or Copies thereof, as shall be offered to sale, bartering or bee any other wayes spread; And all and every Person offending in any of the premises to be lyable to such further punishment, as the contempt of an Ordinance of Parliament shall deserve, Provided that this restriction of printing, shall continue for one whole year, and no longer. Jo. Brown Cleric. Parliamentorum. H. Elsynge Cler. Parl. D. Com.

The proofs are given following each answer immediately. This copy is incorporated with the Larger Catechism under the title, The humble | Advice | of the | Assembly | of | Divines | sitting at | Westminster, | Concerning a larger and a | shorter Catechisme. | London, Printed for Ralf Smith at the Signe of the Bible in Corn-hill near the Royall Exchange. 1648. R. Smith has not reprinted the Sh. Cat., but has incorporated in his volume that "printed by J. L. for the Company of Stationers." Each Catechism is separately paged. [Edin. University Library.]

The humble | Advice | of the | Assembly | of | Divines | now by Authority of | Parliament | sitting at Westminster, | concerning | A Shorter Catechism: | with the Poofs (*sic*) thereof out of the Scriptures. | Presented by them lately to both Houses | of Parliament. | London, | Printed for John Streater. s.a. 16°. pp. 30.

The Order of 25th Sept., 1648, as in the preceding edition is printed on the back of the title. It seems to me probable that this was printed at the expiry of the year to which the restriction in printing was limited. [Lambeth Pal. Library. 47. J. 14.]

To | the Right honorable the Lords and | Commons Assembled in | Parliament; The humble advice of the Assembly of Divines | sitting at Westminster. | Concerning | A Shorter Catechism. (Half-title.) [pp. 18.] In :—

The | humble Advice of | the Assembly | of | Divines, | now

by authority of Parliament | sitting at Westminster, | concerning | i A Confession of Faith: | ii A Larger Catechism. | iii A Shorter Catechism. | Presented by them lately to both | Houses of Parliament. | Printed at London and reprinted at | Edenbrough. 1648. 16°. Without pagination, Sheets A to G. [pp. 106.] [B.M. 3505. bb.]

This is the first edition in which the three documents appear in one volume. The proof references are given for the Confession, but are wanting in the Catechisms. Six hundred copies of the Confession, with proofs, were ordered to be printed 29th April, 1647, and the same number of each of the Catechisms, with proofs, 14th April, 1648. It is probable that this volume was published early in 1648. It is beautifully printed, but neither printer nor publisher have given their names, perhaps in fear of difficulties with the English Parliament.

The | Shorter | Catechisme | First agreed upon | By the Assembly, | of Divines at | Westminster. | And now approved by the | Generall Assembly of the Kirk | of Scotland, to be a part | of Uniformity in Religion | between the Kirks of | Christ in the three | Kingdomes. | Edinburgh, Printed by Gedeon Lithgow, | Printer to the Universitie of | Edinburgh, 1649. | pp. 155–184. In:—

The | Confession | of | Faith, | and the | Larger and Shorter | Catechisme, | First agreed upon by the | Assembly of Divines at | Westminster. | And now appointed by the | Generall Assembly of the Kirk | of Scotland, to be a part | of Uniformity in Religion | between the Kirks of | Christ in the three | Kingdomes. | Edinburgh, | Printed by Gedeon Lithgow, | Printer to the Universitie of | Edinburgh, 1649. | 24°. pp. [6], 184.

This is the first edition with the proof references to the three documents. It must have been used by Bostock for his edition in the same year, as the title of the Shorter Catechism is reproduced from this Edinburgh edition. The only copy of this which I have seen is the property of my friend the Rev. John Sturrock, to whom I am much indebted for valuable help in preparing this Bibliography. The Catechisms have distinct titles, but the pagination is continuous.

The Shorter | Catechism, | first agreed upon by the | Assembly of Divines | at Westminster, | and now appointed by | the General Assembly of | the Kirk of Scotland to be a | part of the Uniformity in Re|ligion between the Kirks | of Christ in the three Kingdoms. (Half-title.) pp. 153–176. In:—

The | Confession | of | Faith | and | Catechisms, | Agreed upon by the | Assembly of Divines at | Westminster: | Together with their Humble Advice | concerning | Church Government | and | Ordination of Ministers. | London, | Printed for Robert Bostock, at the sign | of the Kings Head in Pauls | Church-yard. [1649.] 12°. pp. 176, and Advice 36.

The date, 1648, is given on the distinct title to the Advice Concerning Church Government; but Thomasson has inscribed July 16, 1649, as the date of its acquisition, which is probably the date of publication, as it also fits in with the incident in the House of Commons, on August 6th, 1649, narrated in this note. Two copies exist in the British Museum with the press marks E. 1419 and E. 1214. a. 13. In the first the general title, as here given, is placed at the beginning of the volume, while the second copy has the partial title for the Confession and Catechisms in this place, and the general title is inserted before the Shorter Catechism. Both copies contain the Propositions or Advice concerning Church Government. The Confession has at the end the imprimatur of James Cranford. Mr. Cranford had been appointed in 1643 to license books by the Parliament. The House of Commons on the 16th March, 1648–9, ordered, "That the power of Mr. Cranford for licensing any books to be printed, be hereby revoked." On the 6th August, 1649, the House of Commons "Ordered, That it be referred to the Committee for plundered Ministers, to examine whether the Book, intituled, 'The Confession of Faith, and Catechisms agreed upon by the Assembly of Divines, at Westminster; together with their humble advice concerning Church Government, and Ordination of Ministers'; lately printed for Robert Bostock, and licensed by James Cranford; were licensed by the said James Cranford, since he was discharged from licensing: with power for the said Committee to send for the printer; and to examine by what authority he printed the same; and to send for persons, witnesses and papers; and that Mr. Millington do give an account hereof to the House on Thursday morning next." No record of Mr. Millington's report appears in the Journal of the House of Commons.

The Shorter Catechism. In :—

> The | Confession | of | Faith | and the | Larger and Shorter | Catechisme, | First agreed upon by the As|sembly of Divines at | Westminster, | And now appointed by the Ge|nerall Assembly of the Kirk of Scotland to | be a part of Uniformity in Religion between | the Kirks of Christ in the three Kingdomes. | Amsterdam, | Printed by Luice Elsevor, for Andrew Wilson, | and are to be sold at his shop in | Edinburgh. 1649. | 16°.

The only copy I have seen of this rare edition is in the Library of the New College, Edinburgh. It is imperfect, containing only the Confession of Faith, pp. 50. The printer is the third Louis Elzevir, the first of the family to establish a press at Amsterdam.

The Shorter Catechism. pp. 217–258. In :—

> The | Confession | of | Faith, | and the | Larger and Shorter | Catechisme, | First agreed upon by the | Assembly of Divines at | Westminster. | And now approved by the | Generall Assembly of | the Kirk of Scotland, | to be a part of Unifor|mity in Religion be|tween the Kirks of | Christ in the | three King|domes. | Edinburgh, Printed by Gedeon Lithgow, | Printer to the University | of Edinburgh. 1650. 18°. pp. 258, [66].

The Confession and Catechisms have distinct titles, but the pagination is

continuous. This contains "A Breef Sum of Christian Doctrine, and the Practical Use thereof," without pagination, but consisting of 66 pp. This treatise was written by Prof. David Dickson. It is included in all the Scottish editions of the Confession of Faith, though it never received the approbation of the Church of Scotland.

The Confession of Faith and Catechisms agreed upon by the Assembly of Divines, together with their humble advice concerning Church Government and Ordination of Ministers. London, 1650. 8°. [Bodleian Library.]

The Shorter Catechism, &c., (as in 1649 Ed.). pp. 156–182. In:—

> The | Confession | of | Faith, | and the | Larger and Shorter | Catechisme, | &c. (as in 1649 Ed.). First Printed at Edenburg and now | reprinted at London for the Com|pany of Stationers. 1651. 12°. pp. [6], 190, [2].

To this is added, with distinct title and pagination (pp. 82), A Directory for Publique Worship, Church Government and the Doctrinal part of Ordination of Ministers. [B.M. 3505. aa. 1.]

The Shorter Catechism, &c. (as in 1649 Ed.). In:—

> The | Confession | of | Faith, &c. (as in 1649 Ed.). First printed at Edenburgh, and now | reprinted at London for the Com|pany of Stationers. 1652. 24°. pp. 184.

The Directory for Publique Worship is appended, with the General Assembly's Directory for Private Worship. pp. 91.

The Shorter Catechism, &c. (as in 1649 Ed.). pp. 217–258. In:—

> The Confession of Faith, &c., (as in 1649 Ed.). Edinburgh Printed by the Heirs of George Anderson, 1652. 24°. pp. 258.

The Summe of Saving Knowledge, Directions concerning Private Worship, and The Solemn League and Covenant, are added without pagination. [B.M., 3505. a. 1.]

Advice of the Assembly concerning a Shorter Catechism. London, 1654. 8°. [Bodleian Library.]

The Shorter Catechism, Agreed upon by the Assembly of Divines at Westminster. pp. 165–192. In:—

> The | Confession | of | Faith, | and the | Larger and Shorter | Chatechism, | Agreed upon by the As|sembly of Divines at | Westminster. [London.] Printed for the Public Good. 1655. 24°. pp. 192. [B.M. 3505. a. 11.]

Principal Lee (in his Additional Memorial on Printing Bibles, Edin. 1826) records a London edition of the Confession of Faith printed for the Company

of Stationers 1656, 18°.; another printed by G. Lithgow, Edinburgh, 1656, 18°.; and one by Andro Anderson, Edinburgh, 1657, 18°. I have not met with copies of these editions.

The Humble | Advice | Of the | Assemblie | of | Divines | Now by Authority of | Parliament | Sitting at | Westminster, | Concerning | A Shorter Catechisme: | With the Proofs thereof at large out of the Scriptures. Presented by them lately to both Houses of Parliament. | London, Printed by A. Maxey for John Rothwell at the Fountain in | Gold-Smiths Row in Cheapside, 1658. 4°. pp. 43. In:—

The Confession of Faith, Together with the Larger and Lesser Catechismes, &c. London, [1658]. 4°. pp. [9], 4, 118 (errore 108), Larger Cat. 137 (errore 139), Shorter Cat. 43.

This is the first edition in which the proofs of the three documents are printed at length. The emphasis in the texts is given by the use of Italics on pages 1–50 of the Confession only. The date appears on the distinct titles of the Confession and the Shorter Cat., but not on the general title. It is not known who extended the texts for this edition. Judgment is often exercised in omitting a portion of the verse selected by the Divines as not being relevant to the statement to be proved. This form of the proofs was repeated in the editions printed at Glasgow 1675 called Ed. 4, at London 1688 called Ed. 3, and at London 1717 called Ed. 5. The form adopted by Dunlop (1719) has been used in subsequent editions. Dunlop (Vol. I., p. clix.) drew attention to some curious errors that somehow crept into these earlier editions and are found in them all, as in the Larger Cat. Q. 70 *a*, instead of Rom. v. 17–19 (which is rightly quoted), the verses printed were from 2 Cor. v. 17–19; and Q. 105 *c*, Col. iii. 2, 5, the second verse is correctly printed, but the fifth is verse 5 of chap. ii. of the same epistle. Notwithstanding the remarkable care with which Dunlop edited these documents, he failed in a few cases to restore the original proofs of the Divines; as, for instance, in the Confession, Chap. XXI. ¶ ii., he gives Deut. xv. to the 20th verse instead of Deut. iv. 15–20, and in Chap. XXIX. ¶ iv. he has 1 Cor. x. 6 instead of 16. In other cases he saw defects in the proofs, and suggested alterations, *which were correct*, but as he found no authority for them in the copies he consulted he did not insert them in the text. The only edition of the Confession at present on sale which contains the Assembly's text and the proofs adopted by them is that issued at the Publishing Office of the Presbyterian Church of England, London. [B.M. 1224. h. 14. This copy wants the general title, and has in its place the title of the Confession.]

To the | Right Honourable | the | Lords and Commons | assembled in | Parliament: | The humble Advice of the | Assembly of Divines, | Sitting at | Westminster: | Concerning | A Shorter Catechism. (Half-title.) pp. 277–314. In:—

The Confession of Faith, Together with the Larger and Lesser Catechisms. . . . Again Published with the Scriptures at large, and the Emphasis of the Scriptures in a different character. To which is added two sheets of Church Government with the Scriptures at large. [The Second Edition.] London, Printed by E. M. for the Company of Stationers, &c. 1658. 4°. pp. [7], 4, [4], 329, [23].

The emphasis in the texts is very irregularly indicated. [B.M., 3554. bb.]

A fac-simile reproduction of the Shorter Catechism from this edition (pp. 277–314) was issued by the Presbyterian Board of Publication, Philadelphia, May, 1888, as a Centennial Memorial of the adoption of the Catechism as a part of the Constitution of the Presbyterian Church in the United States of America, by the Synod of New York and Philadelphia, on May 29th, 1788.

To the | Right Honorable &c. (as in last half-title). pp. 157–194. In:—

> The Confession of Faith Together with The Larger and Lesser Catechismes. . . . [The Second Edition.] London, Printed by E. M. for the Company of Stationers, &c. 1658. 4°. pp. [9], 4, [6]; Conf. 1–56, 57–118 (errore 47–108); Larger Cat. 1–104 (errore 151–254), 105–155; Shorter Cat. 157–168, 169–194 (errore 139–164); Ch. Govt. 195–200 (errore 165–170), 201–209, 210–212 (errore 300–302).

These three issues were printed in the year 1658 for the Stationers' Company. After a careful collation of the three texts, I have come to the conclusion that they were printed in the order in which they are here placed. The page of the second is somewhat smaller than the pages of the other two. Many errors occur in the three, such as the muddle in Rom. iii. 27 on page 42 in each volume. A list of errata is printed in the last. They can be thus distinguished by their titles:—1 Ed. has CATECHISMES in Roman Capitals, and *WESTMINSTER* in Ital. Caps; 2 Ed. has CATECHISMS and WESTMINSTER in Rom. Caps; and 3 Ed. has Catechismes in Rom. lower case, and WESTMINSTER in Rom. Caps. The square brackets enclosing the words The Second Edition are in the titles of this and the preceding edition.

Principal Lee (l.c.) records an edition by G. Lithgow, Edinburgh, 1659, 18°, which I have not seen.

The Shorter | Catechism | Composed by the | Reverend Assembly | of | Divnes (*sic*): | with the | Proofs thereof out of the | Scriptures, | in Words at length. | Which are either some of the for|merly quoted Places, or others gathered | from their other writings; All fitted | both for Brevity and Clearness, to this | their form of sound words. | For the benefit of Christians in general, and | of Youth and Children in understanding, | in particular; that they may with more | ease acquaint themselves with the Truth | according to the Scriptures, and with the | Scriptures themselves. London, Printed by A. Maxwell, | for the Company of Stationers, 1660. 12°. pp. 54.

The first edition in which the altered proof texts are found which are given in all subsequent separate editions of the Catechism. The proofs selected by the Assembly are still given in the editions of the Catechism that are printed with the Confession of Faith. A few modifications from the text of this edition occur in later issues. In Question 4 the text, Ps. cxlvii. 5, "Great is our Lord, and of great power: His understanding is infinite," is the proof for "wisdom, power," in the answer; but somehow the proof for "holiness" came to be allocated to "power," Rev. iv. 8, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," and there has been added Rev. xv. 4, "Who shall not fear

Thee, O Lord, and glorify Thy name? for Thou only art holy," to make up for the misplaced proof of "holiness." In Q. 75 the proof, Prov. xxviii. 19, "He that followeth after vain persons shall have poverty enough," belongs to the first part of the answer referring to "our own estate," instead of the second part where it is placed. And in the proofs to Q. 100, Luke xi. 13 and Rom. viii. 15 have been transposed; the latter proof belonging to the earlier clause in the answer.

The Shorter Catechism, &c., (as in 1649 Ed.). pp. 155–182. In:—

The Confession of Faith, &c., (as in 1649 Ed.). First printed at Edinburgh and now reprinted at London for the Company of Stationers, 1660. 12°. pp. [6], 182, [2]. [B.M. 3505. aa. 35.]

Principal Lee (l.c.) records an edition of the Confession of Faith, &c., printed by J. H. for the Company of Stationers, London, 1662, and another by R. Sanders, Glasgow, 1669, 18°.

The Shorter Catechism, &c., (as in 1649 Ed.). (Half-title.) 12°. pp. 167–196. In:—

The Confession of Faith &c. (as in the Ed. of 1649). Edinburgh, 1671. 12°. pp. 116.

The Summe of Saving Knowledge, with the practical use thereof, has separate title, is without pagination [pp. 55], and is printed on part of Sheet I, Sheet K, and a half sheet L. [B.M. 3504. a. 19.]

The Shorter Catechism. In:—

The Confession of Faith, &c., (as in the 2nd and 3d issues of 1658). The fourth edition, conform to the first original Copy diligently compared, all escapes corrected, and more exact and correct than any that has been printed since. Printed at London for the Company of Stationers, Anno 1658. And re-printed at Glasgow by Robert Sanders. 1675. 4°. pp. 295 and Table.

The person responsible for this issue seems to have been aware that three different issues were produced in 1658, and consequently calls his a fourth edition. [New College, Edinburgh.]

The Grounds and Principles of Religion, &c., (as in 1648 Ed., but instead of "to be used throughout the Kingdomes of great Britain," it reads "To be used throughout the Kingdom of England and Dominion of Wales.") London, 1678. 8°. pp. 24. [B.M. 3505. c. 17. 3.]

The Grounds and Principles of Religion, &c. (as in 1678 Ed.). London, 1682. 8°. pp. 24. [B.M. Pam. 11.]

The Shorter Catechism, &c., (as in 1649 Ed.). (Half-title.) pp. 134–155. In:—

The Confession of Faith, &c., (as in 1649 Ed.). Glasgow, 1687. 12°. pp. 153.

The Directories for Worship of the General Assembly and the Sum of Saving Knowledge added without pagination. [B.M. 3506. aaa. 58.]

A Shorter Catechism. pp. 355–384. In:—

The Confession of Faith: Together with the Larger and Lesser Catechisms, &c. (as in the later editions of 1658, but without the Church Government). Licensed, April 30, 1688. The Third Edition. London, 1688. 8°. pp. 384.

This should have been the Fifth Ed. of this form of the Confession. See note on Glasgow Ed. 1675.

The Shorter Catechism. London, 1688. 8°. [Bodleian Library.]

The Shorter Catechism, &c., (as in 1649 Ed.). pp. 239–279. In:—

The Confession of Faith, &c., (as in 1649 Ed.). [Edinburgh] Printed in the year 1688. 16°. pp. 462. [New College, Edinburgh.]

The Shorter Catechism, &c., (as in 1649 Ed.). pp. 177–204. In:—

The Confession of Faith &c. (as in 1649 Ed.). Edinburgh, 1689. 24°. pp. 240.

The Shorter Catechism, &c., (as in 1649 Ed.). In:—

The Confession of Faith, &c., Glasgow, 1693. 32°. pp. 195. Solemn Acknowledgment, &c., without pagination.

The Grounds and Principles of Religion, &c., (as in 1648 Ed.) London, 1699. 8°. pp. 24. [B.M. 3504. a. 55.]

Principal Lee (l.c.) records four editions of the Confession, &c., by J. Watson, Edinburgh: 1701, 12°.; 1707, 8°.; 1708, 8°.; and 1710, 8°.

The Shorter Catechism, &c., (as in London 1660 Ed.). Edinburgh, 1702. 16°. pp. 48. [B.M. 873. b. 23.]

The Shorter Catechism, &c., (as in 1649 Ed.). pp. 118–138. In:—

The Confession of Faith, &c., (as in 1649 Ed.). Glasgow, 1703. 24°. pp. 272.

The Grounds and Principles of Religion, &c., (as in 1648 Ed.). London, 1705. 12°. pp. 24. [B.M. 3505. aa. 7.]

The Shorter Catechism, &c., (as in London Ed. 1660). Edinburgh, 1709. 12°. pp. 32. [B.M. 3505. aa.]

The Shorter Catechism, &c., (as in 1649 Ed.). pp. 122–141. In —

The Confession of Faith, &c., (as in 1649 Ed.). Glasgow, 1714. 12°. pp. 277.

The A, B, C, with the Shorter Catechism, appointed by the General Assembly to be a Directory for Catechising of such as are of a weaker capacity. Edinburgh, 1714. 12°. Without pagination [pp. 24]. [B.M. 3504. b. 34.]

The Shorter Catechism, &c., (as in 1649 Ed.). pp. 153–180. In:—

The Confession of Faith, &c, (as in 1649 Ed.). Edinburgh, 1715. 12°. pp. 310. [The Rev. J. Sturrock.]

To the Right Honourable the Lords and Commons assembled in Parliament: The humble advice of the Assembly of Divines, Sitting at Westminster: Concerning A Shorter Catechism. pp. 282–213. In:—

The Confession of Faith, Together with the Larger and Shorter Catechisms, composed by the Reverend Assembly of Divines Sitting at Westminster, presented to both Houses of Parliament. Again published with the Scriptures at large, and the emphasis of the Scriptures in a different Character. Together with the Directory, and all other additions that have been hitherto printed. The Fifth Edition. London, 1717. 8°. pp. 400.

A Short Catechism: containing the Principles of the Christian Religion: with the Proofs thereof, out of the Scriptures in words at length. Approved of for the Use of the Charity-school in Fashion Street, Spittle-fields, London, 1718. 12°. pp. 45. [B.M. 3505. aa. 45.]

The Shorter Catechism, &c., (as in title of 1660). Edinburgh, 1719. Without pagination [pp. 32]. [B.M. 3506. aaa. 52.]

The Shorter Catechism, | agreed upon by the | Assembly of Divines | at Westminster, | with the Assistance of | Commissioners | from the | Church of Scotland, | and | Approved Anno 1648, by the General | Assembly of the Church of | Scotland, to be a Directory for Cate|chising such as are of weaker Capacity. With the Proofs from Scripture. | Edinburgh | 1718. pp. 393–444. In:—

A | Collection | of | Confessions of Faith, | Catechisms,

Directories, | Books of Discipline, &c, | of publick Authority in the | Church of Scotland. | &c. 2 vols. [3d vol. not published.] Edinburgh. Vol. i. 1719. pp. 458 and Table: vol. ii. 1722. pp. 815.

These beautifully printed and critically edited volumes are the most accurate editions of the documents that have been published. They were edited by Wm. Dunlop, Regius Prof. of Theology in Edinburgh University, whose death (20th Oct., 1720) at the early age of twenty-eight prevented the publication of the third volume which he announced in the "Advertisement" prefixed to the second volume. The Shorter Catechism was prepared from a collation of the Edinburgh ed. of 1647 and the London ed. of 1648. As the words of the Scripture proofs were not expressed at length, until the first edition of 1658, when portions of the verses believed not to refer to the doctrine to be proved were omitted, and the emphasis indicated, Prof. Dunlop has quoted the whole of the verses specified on the margin of the authoritative edition ("printed in London by Order of the Commons, April 14, 1648"), and has printed them without indication of emphasis. He has been followed in these two matters in all subsequent editions except the Edinburgh 1855 ed. Prof. Dunlop prepared a new Index to the Confession and Catechisms which has displaced the older Table in later editions. It is very complete, and admirably arranged, being compiled with the greatest care and exactness.

Principal Lee (l.c.) records a Glasgow edition of the Confession of Faith &c., 1721, 18°., and an Edinburgh edition, 1723, 12°.

The Shorter Catechism, Agreed upon by the Assembly of Divines at Westminster with the Assistance of Commissioners from the Church of Scotland, As a part of Covenanted Uniformity of Religion betwixt the Churches of Christ in the Three Kingdoms of Scotland England and Ireland, With an act of the General Assembly &c. pp. 349–372. In:—

The Confessions of Faith, Catechisms, Directories, Form of Church-Government, Discipline, &c., of publick Authority in the Church of Scotland: Together with the Acts of Assembly, concerning the Doctrine, Worship, Discipline, and Government of the Church of Scotland. Also a Collection of some principal Acts and Ordinances of the Parliament of Scotland and England, and of the General Assembly of the Church of Scotland in favour of the Covenanted Reformation. To which is added the Form of Process in the Judicatories of the Church of Scotland, with Relation to Scandals and Censures: as also Several Acts and Overtures of the General Assemblies thereanent: And other things of a publick and interesting Nature. Edinburgh, 1725. 8°. pp. 560.

This is the first ed. issued by The Reformed Presbyterian Church of Scotland. Other editions were published 1739, 1761, 1764, 1771, and 1785—see under these years.

Principal Lee (l.c.) records a Glasgow edition of the Confession of Faith, &c., 1727, 18°., and an Edinburgh edition the same year in 8°.

The Shorter Catechism, &c., (as in Dunlop 1718 Ed.). In:—

The Confession of Faith, The Larger and Shorter Catechisms with the Scripture-proofs at large. Together with The Sum of Saving Knowledge (contain'd in the Holy Scriptures, and held forth in the said Confession and Catechisms) and Practical Use thereof, Covenants National and Solemn League, Acknowledgment of Sins and Engagement to Duties, Directories, Form of Church-government, &c. of Publick Authority in the Church of Scotland. With Acts of Assembly and Parliament, relative to, and approbative of, the same. Edinburgh, Lumisden and Robertson, 1728. 8°. pp. 552, and Table.

This is the first edition in which are included the various documents found in the authorised editions of the Confession. The text is taken from Dunlop, so far as the documents are contained in his volumes.

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, 1731. 12°. pp. 40. [B.M. 3505. aa.]

The Shorter Catechism, &c., (as in 1649 Ed.). pp. 166–193. In:—

The Confession of Faith, &c., (as in 1649 Ed.). Glasgow, 1732. 24°. pp. 334, 2.

The Shorter Catechism, &c. In:—

The Confession of Faith, &c. Glasgow, 1736. 12°. pp. 312. [New College, Edinburgh.]

The Shorter Catechism, &c., (as in 1725 Ed.). In:—

The Confession of Faith, &c., (as in 1725 Ed.) Edinburgh, 1739. 8°. pp. 560.

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). Edinburgh, 1739. 12°. without pagination [pp. 24]. [B.M. 3504. aa. 46.]

Principal Lee (l.c.) records issues of the Confession of Faith, &c., Edinburgh, 1735, 8°., and Glasgow, 1743, 12°.; and of the Shorter Catechism, Edinburgh, 1732, Glasgow, 1740, Edinburgh, 1742, 1743, and 1745.

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). Glasgow, 1744. 12°. without pagination [pp. 24]. [B.M. 3504. b. 39.]

The Shorter Catechism, &c., (as in 1649 Ed.). In:—

The Confession of Faith, &c., (as in 1649 Ed.) Edinburgh, 1744. 16°. pp. 314. [United Presbyterian Hall, Edinburgh.]

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, 1749. 8°. pp. 32. [B.M. 3505. aaa. 70.]

Principal Lee (l.c.) records seven Glasgow editions of the Confession of Faith, &c., between 1745 and 1749. These are: 1745, 18°.; 1746, 8°., 12°., and 18°.; 1749, 8°.; another, 8°.; and a third by J. Hall the size of which is not stated.

The Shorter Catechism, &c., (as in Dunlop 1718 Ed.). With the proofs from Scripture. pp. 357–398. In:—

The Confession of Faith, &c., (as in 1728 Ed.) Glasgow, James Knox, 1752. 8°. pp. 546, and Table.

Principal Lee (l.c.) records an Aberdeen edition of the Shorter Catechism, 1753, and a Glasgow edition of the Confession of Faith, &c., 1753, 8°.

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). Glasgow, 1754. 12°. pp. 24. [B.M. 3504. b. 33.]

The Shorter Catechism, &c., (as in 1660 Ed.) Edinburgh, 1754. 8°. pp. 32. [B.M. 3505. aaa. 64.]

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). Belfast, 1755. 12°. without pagination [pp. 24]. [B.M. 3504. aa. 20.]

The Shorter Catechism, &c., (as in 1728 Ed.). pp. 379–422. In:—

The Confession of Faith, &c., (as in 1728 Ed.). Edinburgh, 1756. 8°. pp. 546, and Table, which is much contracted from the heading "Saints." [New College, Edinburgh.]

The Shorter Catechism, &c., (as in 1728 Ed.). In:—

The Confession of Faith, &c., (as in 1728 Ed.). Edinburgh, 1757. 12°. pp. 321.

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). Edinburgh, 1758. 12°. pp. 16. [B.M. 3504. b. 25.]

The Shorter Catechism, &c., (as in 1725 Ed.). pp. 395–418. In:—

The Confession of Faith, &c., (as in 1725 Ed.). Glasgow, 1761. 8°. pp. 560, 72.

Principal Lee (l.c.) records two Glasgow editions, one in 1762, 8°., the other 1763, 8°.

The Shorter Catechism, &c., (as in 1660 Ed.). Glasgow, 1764. 8°. without pagination [pp. 32].

The Shorter Catechism, Presented by the Assembly of Divines to both Houses of Parliament, and by them approved. Containing

The Principles of the Christian Religion. London: Printed for a Society of Gentlemen, to be distributed amongst the Poor. 1764. 12°. pp. 48. [B.M. 3504. b. 19.]

It is advised that the Catechism be gone through each month, and for this purpose it is divided into thirty sections.

The Shorter Catechism, &c., (as in 1725 Ed.). In:—

The Confession of Faith, &c., (as in 1725 Ed.). Glasgow, 1764. 8°. pp. 560, 72.

The Shorter Catechism, &c., (as in Dunlop 1728 Ed.). In:—

The Confession of Faith, &c., (as in 1728 Ed.). Glasgow, R. and A. Foulis, 1765. 8°. pp. 597 and Table.

The Grounds and Principles of Religion, &c., (as in 1648 Ed.). To be used throughout the Kingdom of Great Britain. London, 1769. 12°. pp. 24. [B.M. 3505. b. 13.]

The Shorter Catechism, &c., (as in 1660 Ed.). Glasgow, 1769. 8°. pp. 32. [B.M. 3506. aaa. 53.]

The Shorter Catechism of the Reverend Assembly of Divines, with the Proofs thereof out of the Scriptures in words at length. Glasgow, 1769. 8°. pp. 32.

The Shorter Catechism, &c., (as in 1649 Ed.). In:—

The Confession of Faith, with the Larger and Shorter Catechisms, &c., (as in 1649 Ed.). Glasgow, 1769. 24°. pp. 288. [Rev. John Sturrock.]

The Shorter Catechism, &c., (as in 1725 Ed.). In:—

The Confession of Faith, &c., (as in 1725 Ed.). Glasgow, 1771. 8°. pp. 632. [New College, Edinburgh.]

The Shorter Catechism. In:—

The Confession of Faith, &c. Glasgow, 1771. 16°. [New College, Edinburgh.]

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). Glasgow, 1774. 12°. pp. 24.

The Shorter Catechism, composed by the Reverend Assembly of Divines; with the Proofs thereof out of the Scriptures. Rochester, [1774.] 12°. pp. 24.

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). Edinburgh, 1778. 12°. pp. 24. [B.M. 3504. b. 32.]

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.) s.l. 1779. 12°. without pagination [pp. 24]. [B.M. 3504. b. 24.]

The Shorter Catechism, &c., (as in 1764 Ed.). London, 1780. 12°. pp. 48.

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, 1781. 8°. pp. 32. [B.M. 3505. aaa. 71.]

The Shorter Catechism, &c., (as in 1725 Ed.). In:—

The Confession of Faith, &c., (as in 1725 Ed.). Glasgow, 1785. 8vo. pp. 522.

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, 1786. 8°. pp. 32. [B.M. 3505. aaa. 72.]

The Shorter Catechism. In:—

The Confession of Faith, &c., (as in 1728 Ed.). Edinburgh (Printed by the Assigns of Alex. Kincaid, His Majesty's Printer), 1788. 8°. pp. 600, and Table. [B.M., 3505. bb. 19.]

The Shorter Catechism. In:—

The Constitution of the Presbyterian Church in the United States of America. Containing The Confession of Faith, the Catechisms, the Government and Discipline, and the Directory for the Worship of God, Ratified and adopted by the Synod of New-York and Philadelphia, held at Philadelphia May the 16th 1788, and continued by adjournment until the 28th of the same month. Philadelphia, 1789. 12°. pp. 215.

This is the first American edition. The few alterations made by the Synod chiefly deal with the relation of the Civil Magistrate to the Church.

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). Edinburgh, (Printed for the Society in Scotland for Propagating Christian Knowledge,) 1791. 12°. pp. 24. [B.M. 3504. b. 28.]

The A, B, C, with the Shorter Catechism, (as in 1714 Ed.). To which is added, (Besides the Prayers and Graces, &c. which is not in former editions,) St. Athanasius Creed. Questions for Children at first beginning. Also Hymns for Children. Edinburgh, 1793. 12°. pp. 24. [B.M. 3504. b. 29.]

The Shorter Catechism composed by the Reverend Assembly of Divines. Carefully corrected. London, 1793. 12°. pp. 24.

The Shorter Catechism composed by the Reverend Assembly of Divines. With the Scripture-proofs in words at length. Carefully revised and corrected by a Minister of the Gospel. London, 1794. 12°. pp. 71. [B.M. 3504. aaa. 35.]

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, 1797. 8°. pp. 36.

Another issue of this from the same type was published about the same time without a date.

The Shorter Catechism composed by the Reverend Assembly of Divines. Carefully corrected. London, 1797. 12°. pp. 24.

The Shorter Catechism. In:—

The Constitution of the Presbyterian Church, &c., (as 1789 Ed.). Philadelphia, 1797. 12°. pp. *circa* 468.

This contains the proofs, somewhat modified by a committee of the General Assembly.

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.). To which are added, Short and Easy Questions, and Hymns for Children. Edinburgh, [1798?]. 12°. pp. 24.

The A, B, C, with the Shorter Catechism, &c., (as in 1798 Ed.). Edinburgh, 1799. 12°. pp. 24.

The Shorter Catechism, &c., (as in 1660 Ed.). Stirling, 1799. 8°. pp. 32. [B.M. 3505. aaa. 54.]

The New-England Primer, enlarged and improved: or, an easy and pleasant Guide to the Art of Reading. Adorned with cuts. Also the Catechism. Newbury port, J. Myeall [1800?] 32°. pp. 76.

The second edition of the New-England Primer was published in 1691, and numerous editions were issued during the eighteenth century, but being school-books they were worn out by the children, and few have come down to our days. Our British A, B, C, and other editions of the Shorter Catechism have shared the same fate. [B.M. C. 58. a. 29.]

The Shorter Catechism. In:—

The Constitution of the Presbyterian Church of the United States, &c., (as in 1789 Ed.). Wilmington, 1801. pp. 407. [B.M. 3505. d. 38.]

The Shorter Catechism of the Assembly of Divines, with the Proofs at length. A corrected edition. London, 1807. 24°. pp. 24.

The New England Primer, &c., (as in 1800 Ed.). New England, Printed for the Booksellers [1810?]. 32°. Without pagination. [pp. 64.] [B.M. C. 58. a. 30.]

The Shorter Catechism, &c. In :—

The Confession of Faith; &c., (as in 1728 Ed.). Edinburgh, Sir D. Hunter Blair and J. Bruce, 1810. 8°. pp. 600, and Table.

Repeated issues of this edition were published to supply the demand.

The New England Primer, &c., (as in 1800 Ed.). Walpole, N.H. 1814. 32°. Without pagination [pp. 64]. [B.M. C. 58. a. 31.]

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, 1815. 12°. pp. 36.

The Shorter Catechism. In :—

The Constitution of the Presbyterian Church, &c., (as in 1789 Ed.). Philadelphia, 1815. 12°. pp. 424.

The Shorter Catechism. In :—

The Constitution, &c., (as in 1789 Ed.). Philadelphia, 1821. 12°. pp. 507. Also Stereotype Ed. Utica, N.Y., 1821. 12°. pp. 468.

The New England Primer, &c., (as in 1800 Ed.). Boston, 1827. 32°. pp. 63.

The improved New-England Primer: or an easy and pleasant Guide for the Instruction of Children. Containing many explanatory notes, and references to the Scriptures. To which is annexed The Shorter Catechism, as composed and agreed upon by the Reverend Assembly of Divines at Westminster in England in the year 1649. With Explanations of difficult words and phrases in the Answers. Concord, 1829. 16°. pp. 46.

The Shorter Catechism. In :—

The Constitution, &c., (as in 1789). Philadelphia, 1833. 16°. pp. 466.

The A, B, C, with the Shorter Catechism, &c., (as in 1728 Ed.). With numerous useful notes by Watts and others. Glasgow, 1837. 12°. [B.M. 3505. cc. 43.]

The Shorter Catechism agreed upon by the Assembly of Divines at Westminster, with Proofs from the Scriptures. Edinburgh, Licensed 1839. 32°. pp. 55.

The Shorter Catechism. In :—

The Constitution, &c., (as in 1789). Philadelphia, Presb. Board, 1839. 12°. pp. 549. Also 1885, 12°. pp. 549 1889, 12°. pp. 556.

The New England Primer, improved, for the more easy attaining the true reading of English, to which is added, The Shorter Catechism of the Assembly of Divines at Westminster, &c. Embellished with Cuts. Philadelphia, 1840. 16°. pp. 46. [B.M. 12983. aa.]

The Shorter Catechism. Philadelphia, Presb. Board, 1840. 32°. pp. 32.

The New England Primer, improved; or an easy and pleasant Guide to the Art of Reading. To which is added, The Assembly's Catechism. Stereotyped. Newark, 1842. 32°. pp. 63. [B.M. 12983. aa.]

The Shorter Catechism, &c. In :—

The Confession of Faith, &c., (as in 1728 Ed.). Glasgow, 1842. 12°. pp. 370.

The Shorter Catechism of the Reverend Assembly of Divines, with the Proofs thereof out of the Scriptures, in words at length. London, 1845. 32°. pp. 64.

The New England Primer restored. To which are added the Westminster Assembly's Shorter Catechism; the account of the burning of John Rogers; and several other pieces from a London edition of 1771. Trenton, 1849. 16°. pp. 62.

The New England Primer; to which is added, The Shorter Catechism of the Westminster Assembly of Divines. Concord, N.H., 1849. 32°. pp. 64.

The Shorter Catechism, &c. In :—

The Constitution of the Presbyterian Church in the United States of America: containing the Confession of Faith, the Catechisms, the Form of Government, the Book of Discipline,

the Directory for the Worship of God, and general Rules for Judicatories: as ratified by the General Assembly of 1821, and amended by the General Assemblies of 1826, and 1833. Published by Authority of the General Assembly. Philadelphia, 1850. 12°. pp. 473.

The following were used in the preparation of this edition:—1658 Ed.; Dillingham's Latin Version, 1656; Dunlop's Collection; Lumisden and Robertson's Collection; and the Edinburgh 1781 Ed.

The Shorter Catechism. pp. 283–315. In:—

The Subordinate Standards, and other authoritative Documents of the Free Church of Scotland. Published by Authority of the General Assembly. Edinburgh, 1851. 8°. pp. xv. 464.

This volume consists of an edition of The Confession of Faith, &c., with its proper title and Dunlop's Table, but prefixed to the volume is a new title followed by the Act of the Free Church Assembly of 1851 regarding its publication; and the authoritative Documents follow the Table and form pp. 425–464.

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, Licensed 1851. 12°. pp. 24.

The Shorter Catechism. pp. 283–315. In:—

The Confession of Faith, &c., (as in 1728 Ed.). Edinburgh, 1853. 8°. pp. 424.

This edition is from the type of the 1851 ed., but it does not contain the Authoritative Documents of the Free Church of Scotland.

The New England Primer, improved; &c., (as in 1827 Ed.). Massachusetts Sabbath School Society. Boston, [1855?]. 32°. pp. 64. [B.M. 12983. aa.]

The Shorter Catechism. In:—

The Confession of Faith, &c., (as in 1728 Ed.). With the special words of the proof-passages printed in Italic type. Edinburgh, 1855. 8°. pp. 438.

The Shorter Catechism. In:—

The Confession of Faith, &c., (as in 1728 Ed.). Glasgow and London, 1859. 8°. pp. 370, and Table.

The Confession of Faith and Shorter Catechism. Philadelphia, Presb. Board, 1859. 12°. pp. 64, and 18°. pp. 190.

The Shorter Catechism. In:—

The Constitution of the Presbyterian Church in the United States, containing the Confession of Faith, &c. Richmond, Va. [1862]. 16°. pp. 264.

The Shorter Catechism of the Reverend Assembly of Divines, with the Proofs thereof out of the Scriptures, for the benefit of Christians in general and of youth and children in understanding in particular; that they, with more ease, may acquaint themselves with the Truth, according to the Scriptures, and with the Scriptures themselves. London, Nisbet & Co., 1870. 16°. pp. 32.

The title is a modified form of that of 1660.

The Shorter Catechism of the Westminster Assembly. Standard Edition 1872. Philadelphia, 1872. 24°. pp. 24.

The Shorter Catechism agreed upon by the Assembly of Divines at Westminster, and appointed by the General Assembly of the Church of Scotland to be a Directory for Catechising such as are of Weaker Capacity. Edinburgh, Licensed 1873. 8°. pp. 16.

The Shorter Catechism. Philadelphia, Presb. Board, 1874. 18°. pp. 24.

The Shorter Catechism, agreed upon by the Assembly of Divines at Westminster, with Scripture References. The text alone printed by Authority. Edinburgh, Licensed 1875. 24°. pp. 24.

The Shorter Catechism of the Westminster Assembly of Divines, with the Proofs, arranged in Sections for weekly Instruction. By J. G. Murphy, LL.D. Belfast, 1875. 32°. pp. 32.

The Shorter Catechism, with Proofs. By John W. Dulles, D.D. Philadelphia, Presb. Board, 1876. 18°. pp. 48.

The Grounds and Principles of Religion, &c., (as in 1648 Ed.). London, Presb. Comm. [1877.] 24°. pp. 24.

The text of the first edition, reproduced in fac-simile in the present volume, is restored, an Analysis of the Catechism is prefixed, and Notes—historical and explanatory—are appended, by W. Carruthers.

The Grounds and Principles of Religion, &c., (as in 1648 Ed.). With the Proofs thereof out of the Scriptures. London, Presb. Comm. [1877.] 24°. pp. viii, 39.

The text, Analysis, and Notes as in the previous edition.

The Shorter Catechism, &c. pp. 232–250. In:—

The Confession of Faith, &c., (as in 1749 Ed.) Edinburgh 1877. 8°. pp. 336.

Several times re-issued.

The Shorter Catechism agreed upon by the Assembly of Divines at Westminster, with Proofs from the Scriptures. With additional Scripture References selected from the Catechisms by Matthew Henry, Vincent, Fisher, Paterson, and others. Edinburgh, Licensed 1878. 16°. pp. 32.

The Shorter Catechism agreed upon by the Assembly of Divines at Westminster, with Scripture References selected from the Catechisms by M. Henry, &c., (as in the last). Edinburgh, Licensed 1878. 16°. pp. 20.

The References in this edition are the same as in 1660 ed., except that three are omitted. The clause as to additional References has been inadvertently transferred from the preceding edition to this.

The Shorter Catechism. pp. 78–90. In:—

Subordinate Standards of the United Presbyterian Church, with Basis of Union and Summary of Principles. Printed by Authority. Edinburgh, 1880. 8°. pp. 115. Manual of Distinctive Principles, pp. 16.

The Shorter Catechism of the Assembly of Divines, with the Proofs thereof out of the Scriptures in words at length, for the benefit of Christians in general, and of Youth and Children in particular. Toronto. [Bought 1884.] 32°. pp. 32.

The New-England Primer improved for the more easy acquiring the true reading of English to which is added The Assemblies (*sic*) of Divines, and Mr. Cotton's Catechism. Albany, 1887. 32°. pp. 80.

This is a reprint of an edition published at Boston 1777. The editor and publisher, Joel Munsell, says, in his preface, "For more than a century it was almost exclusively the juvenile book of New England. After a few years of comparative neglect it has again come into use. 100,000 copies of a modern edition have been distributed by a single Society."

The Shorter Catechism, &c. pp. 263–279. In:—

The Constitution of the Presbyterian Church in the United States of America. Containing the Confession of Faith, the Catechisms, and the Directory for the Worship of God; together with the Plan of Government and Discipline as ratified and adopted by the Synod of New York and

Philadelphia in the year of our Lord 1788; and as amended in the years 1805–1888. Edition for Revision. Philadelphia: Presbyterian Board, 1888. 4°. pp. 377.

The Shorter Catechism of the Assembly of Divines at Westminster. Edinburgh, Licensed 1889. 24°. pp. 24.

The Shorter Catechism of the Reverend Assembly of Divines at Westminster. Edinburgh, Licensed 1889. 32°. pp. 16.

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, Licensed 1889. 32°. pp. 32.

The A, B, C, with the Shorter Catechism, &c., (as in 1714 Ed.) Edinburgh, Licensed 1889. 8°. pp. 16.

The Shorter Catechism of the Westminster Assembly. Standard Edition, 1891. Philadelphia, [1891]. 32°. pp. 32.

The Shorter Catechism. Ratified and adopted by the Synod of New York and Philadelphia in May, 1788. pp. 381–404. In:—

The Constitution of the Presbyterian Church in the United States, containing the Confession of Faith, the Larger and Shorter Catechisms, as ratified by the General Assembly, at Augusta, Ga., Dec. 1861, together with The Book of Church Order, adopted 1879, The Directory for the Worship of God, with optional forms, adopted 1894, Rules of Parliamentary Order, adopted 1866. Richmond, Va. [1894]. 12°. pp. 404, 190.

The Analytical Shorter Catechism, arranged also with Emphasis, and designed thus to render it easier to understand and memorize. By Rev. Cornelius M. Hutton, Pilot Point, Texas. Richmond, Va., Presb. Comm., 1893. 18°. pp. 2, 37.

By the use of different type and the arrangement of the clauses the sense of the answers is made obvious without the aid of comment.

The Shorter Catechism. Adopted 1729. pp. 309–348. In:—

The Constitution of the Presbyterian Church in the United States of America: containing the Standards subordinate to the Word of God, viz.: The Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory for the Worship of God, as ratified and adopted by the Synod of New York and Philadelphia in the year of our Lord, 1788, and as

amended in the years 1805–1894. Together with the Constitutional Rule adopted in 1893, and Administrative Acts of the Assembly of a General Nature. Philadelphia, Presb. Board, 1896. 16°. pp. 525.

This carefully printed volume is the authoritative text of the Standards of the Northern Presbyterian Church. The proofs are those approved by the Assembly of 1894. The index has been enlarged so as to include the contents of the whole volume.

The Grounds and Principles of Religion, &c., (as in 1648 Ed.). London, Presb. Comm., [1897.] 24°. pp. 24.

This is a second edition, recomposed, of that edited by W. Carruthers, and issued in 1877.

The Westminster Shorter Catechism. Philadelphia, Presb. Board of Publication, 1897. 18°. pp. 32.

The most beautifully printed edition at present on sale, though it is not free from some of the current errors.

The Westminster Shorter Catechism, adopted by the General Synod of New York and Philadelphia, 1788, with Proofs from the Scriptures. Authorised by the General Assembly of the Presbyterian Church in the U.S.A., 1894. And an Analysis. Philadelphia, Presb. Board of Publication, 1897. 8°. pp. 46.

The following editions are at present on sale. They are without indication of the date when they were issued.

Assembly's Shorter Catechism. Without Proofs. London 16°. pp. 32.

The Shorter Catechism, by the Assembly of Divines at Westminister, containing the principles of the Christian Religion. With Proofs. London. 16°. pp. 64.

The Shorter Catechism, &c., (as in 1714 Ed.). Edinburgh, Gall and Inglis. 8°. pp. 16.

The Shorter Catechism, &c., (as in 1660 Ed.). Edinburgh, Gall and Inglis. 8°. pp. 32.

The Shorter Catechism, &c., (as in 1778 Ed.). Edinburgh, Rel. Tract and Book Soc. 8°. pp. 16.

The Shorter Catechism, &c., (as in 1778 Ed.). With Scripture Proofs. Edinburgh, Rel. Tract and Book Soc. 8°. pp. 24.

The Shorter Catechism, Agreed upon by the Assembly of Divines at Westminster. Glasgow. 24°. pp. 32.

The Shorter Catechism, &c., (as in last Ed.). With Scripture Proofs. Glasgow. 18°. pp. 32.

The Westminster Shorter Catechism, ratified by the General Assembly of the Presbyterian Church in the United States, at Augusta, Ga., December 4, 1861. Richmond, Va., Presb. Comm., 32°. pp. 32.

The Shorter Catechism of the Westminster Assembly, with Proofs from the Scriptures, in words at length. Richmond, Va., Presb. Comm. 18°. pp. 36.

The Shorter Catechism, &c. In:—

The Constitution of the Presbyterian Church in the United States, &c., (as in 1850 Ed.). Philadelphia, Presb. Board, s.a. [1870?] 8°. pp. 549.

EDITIONS OF THE SHORTER CATECHISM WITHOUT THE QUESTIONS.

A Summary of Christian Doctrine and Duty in distinct propositions, as exhibited in the Westminster Assembly's Shorter Catechism, (without the Questions,) with marginal References to the Subjects therein contained. Edinburgh, [1865.] 8°. pp. 16.

The Answers to the Shorter Catechism adapted for reading in continuous Text with the Questions and the Proofs subjoined and Grammatical Notes by Edward Woodford, LL.D., One of Her Majesty's Inspectors of Schools. Edinburgh, 1867. 8°. pp. 81.

The Will of God to Man, and Man's duty to God. Richmond, Va., Presb. Comm. 32°. pp. 20.

TRANSLATIONS OF THE SHORTER CATECHISM.

Catechismus minor. In:—

Confessio Fidei in conventu Theologorum authoritate Parliamenti Anglicani indicto elaborata; &c. [G. Dillingham]

Cambridge, 1656. pp. 229. Amsterdam, 1658. 4°. Edinburgh, 1670. 32°. pp. 182. Edinburgh, 1694. 32°. pp. 172. Edinburgh, 1708. 32°. pp. 184. Edinburgh, 1711. 32°

Ἡ Κατηχησις τῆς Χριστιανικῆς Θρησκείας συντομωτερα. Sive, Catechesis Religionis Christianae Compendiosior, a Conventu venerandorum Magnae Britanniae Theologorum, qui Westmonasterii consederant, supremi Senatûs jussu, concinnata, in Linguam Graecam pariter et Latinam traducta, et in lucem Edita, Opera et Studio J. Harmari, Linguae Graecae, apud Oxoniensis Praelectoris Regii. London, 1659. 8°. pp. 72.

The Translator was ejected from the parish church of Ewhurst in Hampshire in 1662.

Catechismus Minor Westmonasteriensis Latine redditus. Philadelphia, Entered 1856. 24°. pp. 24.

The text was formed by adopting the translation of Dillingham or Harmar as the one or the other came nearest to the sententious brevity of the original.

Robert Young translated the Catechism into Latin [1852?] and Greek [1854?]. Edinburgh.

Egwyddorion y Grefydd Gristionogol yn gynnwysedig mewn Catechism Byr. 1664. 1679. 1693.

This translation was made by the Rev. David Jones, who was ejected from the parish church of Llandyssillio in 1662.

Y Catecism Byrraf, &c. 1701. 1707. Carmarthen, 1766. 12°. pp. 48?. Carmarthen, 1781. Carmarthen, 1783. 12°. pp. 51.

The early editions of these Welsh translations are given on the authority of the Bibliography of Wales. The editions of 1766 and 1781 are confirmed by the Rev. Owen Jones of Oswestry, whose generous help I gratefully acknowledge. The 1783 ed. is in Mr. Jones' library.

Y Catecism Byraf, &c. Machynlleth, 1802. 12°. pp. 48 [Rev. O. Jones]. Carmarthen, 1815. 8°. pp. 35 [Bala College]. Llanfyllin, 16°. pp. 64? [Rev. O. Jones]. Carmarthen, 1853. 12°. [B.M. 3504. de. 2.]

These editions were issued by the Rev. George Lewis, D.D.

Hollwyddoreg Byraf Eisteddfod Westminster gyda Phrofion Ysgrythyrol. Rev. William C. Roberts, A.M., Columbus, Ohio. Philadelphia, Presbyterian Board, Entered 1864. 32°. pp. 60.

Foircheadal Aithghearn Coasmeich, &c. pp. 241–276. In:—

The Confession of Faith, &c. Translated into the Irish

(Gaelic) Language by the Synod of Argyle. Edinburgh, 1725. 12°. pp. 276. [B.M. 875. a. 36.] 2nd Ed. Edinburgh, 1727. 12°. pp. 286. [B.M. 3504. a. 52.] 3rd Ed. Glasgow, 1756,7. 12°. pp. 286. [B.M. 3505. a. 23.]

A separate edition of the Shorter Catechism taken from the third edition was issued at Glasgow in 1756.

Foirceadul Aithghear Cheasnuighe, &c., Glasgow, 1752. 12°. without pagination. [pp. 28.] Inverness, 1813. 12°. pp. 35. Inverness, 1820. 12°. pp. 35. Glasgow, 1848. 12°.

Leabhar Aideachaidh A'Chreidimh, &c. Edinburgh, W. Whyte, 1837.

George McDonald, Teacher in Edinburgh, published a translation in 1804, which I have not seen. R. Young published a translation at Edinburgh [1852?]. 12°. pp. 21.

Der Kleine Katechismus der Presbyterischen Kirche. Mit Beweisstellen aus der heiligen Schrift. Philadelphia, Presb. Board, Entered 1851. 12°. pp. 48.

Kurzere Katechismus, &c., Robert Young. Edinburgh, [1855] 12°. pp. 20.

Verkorte Catechismus, &c., Robert Young. Edinburgh, [1854?] 12°. pp. 20.

Den Kortare Katekesen af Westminster Assemblyn. Philadelphia, Presb. Board, 1872. 32°. pp. 32.

Le Petit Catéchisme, &c., par Alex. Parke, French Master at Edinburgh. Edinburgh, 1841. 12°. pp. 84.

Le Petit Catéchisme, &c., par Louis Durand. Philadelphia, Presb. Board, [1858]. 12°. pp. 65.

Compendio di Dottrina Cristiano, compilato dell' Assemblea di Sacerdoti di Westminster. Colle debite prove tratte delle Sacre Scritture. s.l. 1847. 8°. pp. 40.

Il Catechismo più breve, &c. R. Young. Edinburgh, [1854?]. 12°. pp. 20.

El Catecismo Menor, &c. Philadelphia, Entered 1860. 32°. pp. 35.

El Catecismo Menor, &c. Mexico, 1882. 16°. pp. 24.

Shorter Catechism, translated into Spanish by R. Young. Edinburgh, [1855]. 12°. pp. 20.

Breve Catecismo de Doutrina Christãa, com as Provas extrahidas das Santas Escrituras. Edinburgh, 1849. 8°. pp. 31.

Breve Catechismo, &c. (as in last Ed.). Philadelphia, Presb. Board, s.a. 8°. pp. 44.

Il Catecismo mais breve. R. Young. Edinburgh, [1854?]. 12°. pp. 20.

Catechesis Religionis Christianae Brevior, a Conventu Venerandorum Magnae Britanniae Theologorum composita; et in Linguam Sanctam Hebraeam fideliter versa. Opera Gulielmi Seaman, M.D. London, 1689. 8°. pp. 39.

Catechismus Brevior . . . in Linguam Hebraicam conversus ab H. S. McKee, D.D., LL.D. Dublin, London printed, 1864. 16°. pp. 30.

Catechismus Brevior . . . in Linguam Syriacam conversus ab H. S. McKee, D.D., LL.D. London, Dublin printed, 1864. 16°.

The Shorter Catechism . . . in Syriac. R. Young. Edinburgh, [1853]. 8°.

The Shorter Catechism in Choctaw. Richmond, Va., Presb. Comm.

The Shorter Catechism has been translated by Missionaries of various Societies for use in their different fields, but these are not to be had through the trade, and I have not been able to find them in any public library I have visited.

MODIFICATIONS OF THE SHORTER CATECHISM.

An | Abridgment | of the late | Reverend Assemblies | Shorter | Catechism | Fitted for the use of the Weakest Capacities and Memories. By Tho. Lye, Minister of the Gospel. (All Hallows, London.) London, 1662. 12°. pp. 16.

The Assembly's Shorter Catechism revised and rendered fitter for general use. pp. 273–336. In:—

> Lectures to Children and Young People, &c. By Samuel Bourn. London, 1738. 8°.

The Reviser omits "What are the Decrees of God?" and modifies the statements as to the rule of faith, the doctrine of grace, and the sacraments This

revision was criticised by an anonymous writer in a pamphlet, "Remarks on a Catechism published under the Title of The Assembly's Shorter Catechism Revised, &c." London 1738. 8°. pp. 62. And by a second anonymous pamphlet, entitled, "The Assembly's Shorter Catechism, rescued from the late revisor and vindicator; being a large defence of that most excellent compound of divinity, &c." London, 1738. 8°.

An Extract from the Assembly's Shorter Catechism. pp. 387–414. In :—

A Christian Library, by John Wesley. Vol. xiii. London, 1821. 8°.

Questions 7 and 8 on the Decrees of God, and other statements bearing on this doctrine, are modified or omitted.

The Child's Instructor, or a New and Easy Primer. By Benjamin Keach. London, 1664. 16th Ed. 1764. pp. 48.

This is generally known as "Keach's Catechism." Being modified to suit his Baptist opinions, he was tried "for publishing certain damnable positions," and was sentenced to the pillory at Aylesbury and Windsor, fined £20, and his book ordered to be burned by the hangman.

The Baptist Catechism; or a Brief Instruction in the Principles of the Christian Religion. Keach's Catechism; compared with early editions and revised by John Rippon, D.D. London, 1794. pp. 44.

A Catechism of Revealed Truth, with Proofs from the Scriptures Prepared on the basis of the Westminster Assembly's Catechisms, by the Rev. Henry D. Brown. London, 1874. 32°. pp. 32.

A Catechism with proofs, compiled by the Rev. C. H. Spurgeon from the Assembly's Shorter Catechism, and the Baptist Catechism. London, 1878. 12°.

These four Catechisms are more or less unaltered except in the matter of Pædobaptism. A similar change was made by the Rev. Abel Morgan in a Welsh translation published in 1759 and again in 1787.

The Assembly's Catechism, abridged for the use of Children, particularly those of the Sunday Schools. London, 1791. 12°.

The Junior Catechism, or, the Shorter Catechism Simplified for Young Children. By Sutherland Sinclair. Paisley. 16°. pp. 16.

Lessons on Bible Truths for Young People. Compiled by Rev. D. MacEwan, D.D. and Rev. F. A. C. Lillington, M.A. Clapham, 1894. 16°. pp. 15.

The Shorter Catechism . . . Revised with a view to bringing its expressions more into harmony with recent Declaratory Acts. By the Rev. J. D. Robertson, M.A., D.Sc., Minister of the United Presbyterian Church, North Berwick. 1897. 8°. pp. 18.

THE SHORTER CATECHISM IN RHYME.

Campbell, M. G., M.A. *Minister, Presb. Church of England, Falstone.*

A Catechism in Rhyme (on the basis of the Shorter Catechism), for the use of Younger Children. Edinburgh, s.a. 16°. pp. 32.

Four chants are given, composed for this work, and adapted for its use. The first question is thus rendered:—

What is our chief and highest end?
To serve on earth a heavenly Friend,
And, by redeeming time, to spend
Eternity with God.

Cook, Robert. *Minister at Clatt.*

The Catechist's Poetical Manual: or Hymns and Scriptural Paraphrases, in verse. Aberdeen, 1834. 8°. pp. 252.

These hymns have been drawn up "as a practical illustration of that admirable Summary of Christian Doctrine and Duty, The Assembly's Shorter Catechism."

Fisher, James. *Author of "Spring-day," &c.*

The Westminster Assembly's Shorter Catechism, in verse. Derby, 1824. 16°. pp. 33.

The Answer to the first Question is given thus:—

Man's chiefest end and bliss supreme,
Most noble and all sweet employ,
In heart, in life, by every scheme,
Is God to praise and him enjoy.

Smith, Robert. *Schoolmaster at Glammis.*

The Assembly's Shorter Catechism in Metre. Reprinted from the original edition of 1729. Edited by T. G. S. [that is, Thomas George Stevenson]. Edinburgh, 1872. 8°. pp. xxiii, 24.

The answer to the first Question is as follows:—

The chief and highest end of man
Is God to glorify,
Keep His commandments, and enjoy
Him to eternity.

T., I.

Hymns suited to each question of the Assembly's Shorter Catechism. Composed for the benefit of the Providence Union Society's Sunday Schools, and published by the request of the General Committee. London, 1808. 12°. pp. 117.

This is a metrical version of the Catechism on a larger scale than any of the preceding. Six verses are given to the first Question, the first of which is the following:—

Why was I form'd with reason? Why
Above the brutal herd?
Reason itself will back reply,
To glorify the Lord.

EXPOSITIONS OF THE SHORTER CATECHISM.

Adams, Thomas. *Fellow of Brazen-nose, Oxford. Ejected* 1662. *Chaplain to the Countess Dowager of Clare.* –1670.

The main Principles of Christian Religion in an 107 short Articles, or Aphorisms generally received as being proved from Scripture, &c. London, 1675. 8°. The Second Edition. London, s.a. 8°. pp. 156.

Published after his death by his brother Richard, who was ejected from St. Michael's, Bread St., London, in 1662.

Alleine, Joseph. *Assistant to Mr. George Newton at Taunton. Ejected* 1662. 1634–1668.

A most familiar Explanation of the Assemblies Shorter Catechism, wherein the larger answers are broken into lesser parcels, thereby to let in the light by degrees into the minds of Learners. &c. London, 1658. Do. 1672. Do. 1674. Do. 1682. Belfast, 1700. London, 1701. 12°. Glasgow, 1747. 12°.

Alleine continued to preach after his ejection, and was several times put in prison. This Explanation of the Catechism was written in Ilchester gaol.

[Angier, Samuel] *fide* MS., Williams Library. *Ejected from Christ-Church, Oxford,* 1662. 1639–1713.

A short Explanation of the Shorter Catechism; . . . Being the Substance of some late Explanations of the same Catechism. &c. London, 1689. 16°. pp. 86. 2nd Ed. London, 1695. 12°. pp. 95.

Arthur, Michael. *Secession Minister at Dumbarrow, Peebles, and Aberdeen.*

Exposition, Critical, Doctrinal and Practical of the Assembly's Shorter Catechism, in a series of Sabbath Evening Lectures. Vol. 1, 1788. 8°. [New Coll., Edin.]

Bain, W. *Teacher, Anderston, Glasgow.*

Family Instructor, Being an Attempt to illustrate the Principles of Christianity, as they are contained in the Assembly's Shorter Catechism. Glasgow, 1778. 8°. pp. 184.

Belfrage, Henry, D.D. *Minister of the First Associate Church, Falkirk.* 1774–1835.

A Practical Exposition of the Assembly's Shorter Catechism, &c. Edinburgh, 1832. 12°. pp. vii, 494. 2nd Ed. Edinburgh, 1834. 2 vols. 12°. pp. 430, 424.

Binning, Hugh. *Prof. Glasgow University, thereafter Minister of Govan.* 1627–1653.

The Common Principiles (*sic*) of Christian Religion clearly proved, and singularly improved, &c. The 5th impression. Glasgow, 1666. 24°. pp. 266. Also in his Works. Edinburgh, 1735. 4°. pp. 641; Do. 1839–40. 3 vols. 8°. pp. 408, 432, 464. Edited by Rev. Dr. Leishman, Edinburgh, 1847. 4°. pp. 659.

This was printed (Glasgow, 1659) from notes written for a friend, and not intended for the press. It does not go further than Q. 21. It was translated into Dutch by James Koelman (Amsterdam, 1678).

Boston, Thomas. *Minister at Ettrick.* 1676–1732.

An Illustration of the Doctrines of the Christian Religion, with respect to Faith and Practise, upon the plan of the Assembly's Shorter Catechism, &c. Edinburgh, 1773. 3 vols. 8°. pp. xviii, 596, iv, 620. Another Ed. Edinburgh, 1813. 3 vols. 8°. Complete Works. London, 1852. 12 vols. 8°. (Vols. 1, 2).

A brief explication of the first part of the Shorter Catechism is included in the collected works of Thomas Boston, Edinburgh, 1767, folio. London, 1852. 8°. (Vol. 7.)

Boyd, James R., D.D. *Minister, Lancaster, Ohio.* 1835–1890.

The Westminster Shorter Catechism. With Analysis, Scripture Proofs, Explanatory and Practical Inferences and Illustrative Anecdotes. Philadelphia, Presb. Board, [1864]. 18°. pp. 264.

Child's Book on the Shorter Catechism. Philadelphia, Presb. Board, [1864]. 18°. pp. 90.

Brown, John. *Minister, Secession Church, Haddington.* 1722–1787.

An Help for the Ignorant: Being an Essay towards an easy Explication of the Westminster Confession of Faith and Catechisms. Edinburgh, 1758. 8°. pp. 382.

This has gone through many editions. In the later ones the words "An help for the Ignorant: Being" are omitted. A translation into Welsh by the Rev. John Parry, of Chester, was published at Chester 1812, and has been reissued at the same place in 1840, at Wrexham 1858, and at Bala in 1861.

Two short Catechisms mutually connected, the Questions of the former being generally supposed and omitted in the latter, &c. Edinburgh, 1764. 12°.

The one is introductory to, the other explanatory of, the Shorter Catechism. They have been frequently reprinted; and the second appears in various editions under the name, "A Brief Explanation of the Assembly's Catechism." A 20th edition was published in Edinburgh, 1793.

Browne, John. *Minister, Relief Church, Falkirk.* 1755–1821.

An Explication of the Assembly's Shorter Catechism, in consistency with the Holy Scriptures. To which is added an Appendix on Baptism by W. A. [that is, William Anderson]. Glasgow, 1824. pp. 198, 12.

Prepared by him for his own guidance at the examination of his people, and published after his death.

Burder, George. *Independent Minister at Lancaster, Coventry, and Fetter Lane, London. Author of "Village Sermons."* 1752–1832.

The Assembly's Catechism Dissected; or an easy explanation of that excellent Work, on the original plan of Dr. Wallis, &c. Coventry, 1801. 12°. pp. 47.

Chauncey, Isaac, M.A. *Ejected from Woodborough, Wilts,* 1662. *Succeeded John Owen in London.* –1712.

The Doctrine which is according to Godliness grounded upon the Holy Scriptures of Truth; and agreeable to the Doctrinal Part of the English Protestant Articles and Confessions, &c. London, [1700]. 12°. pp. 352.

The first division of the Catechism only is dealt with, to Q. 38. An 18°. edition was issued in 1737.

Corsan, George. *Master, Irvine Academy.*

The Assembly's Shorter Catechism; with Explanations, Questions, &c. Edinburgh, 1836. pp. 48.

Crawford, William. *Minister at Wilton, Roxburghshire.* 1676-1742.

A Short Practical Catechism wherein there is an Instruction in the principal Articles of the Christian Religion. &c. Third Edition. Edinburgh, 1745. 12°. pp. 186.

Cross, Jonathan. *Minister, Northern Presb. Church.* –1876.

Illustrations of the Shorter Catechism for Children and Youth. Philadelphia, Presb. Board, [1865]. 2 vols. 18°. pp. 288, 308.

Donaldson, George. *An Elder of the Free Church of Scotland.*

The Shorter Catechism illustrated. 2nd Ed. Edinburgh, 1846. 8°. pp. 272. 3rd Ed. Do., 1867. 8°. pp. 280.

Doolittle, Thomas. M.A. *Ejected from St. Alphage, London,* 1662. *Minister of Monkwell Street Chapel.* 1630–1707.

The Young Mans Instructor, and the Old Mans Remembrancer: or Controversies and Practical Truths fitted to the Capacity of Children, and the more ignorant sort of People. Being done in a Catechetical Exercise, on the Lords Day, in explaining the . . . Shorter Catechism. London, 1673. 8°. pp. 367.

A plain Method of Catechising: with a Prefatory Catechism, showing Ministers, Parents, Masters ought to be teachers of Ignorant, Young, Old ought to be learners of—the first Principles of Christian Doctrine, by T.D. in compassion to the Ignorant, Young and Old. London, 1698. 8°. pp. 417. 2nd Ed. Do., 1699. pp. 414.

A complete Body of Practical Divinity; being a new improvement of the Assembly's Catechism: &c. London, 1723. Folio. pp. 644.

This had been delivered at his Wednesday lectures in Monkwell Street, and was printed after his death. He catechised the youth and adults of his congregation every Lord's Day.

Engles, Joseph P. *Elder. Principal of a classical school Philadelphia, afterwards Publishing Agent of the Presb. Board, Philadelphia.*

Shorter Catechism, with Proofs, Analysis, and Notes. Philadelphia, Presb. Board, 1852. 18°. pp. 54.

Emerson, Joseph. *Minister, Congregational Church, Beverly, then Principal of Female Seminary, Weathersfield, Ct.*

The Evangelical Primer; . . . to which is added the . . . Shorter Catechism; with Short Explanatory Notes, &c. Boston, Registered 1825. 12°. pp. 67.

Esdaile, James. *Minister of the East Church, Perth.*

Lectures on the Shorter Catechism of the Church of Scotland. Perth, 1829. 8°. pp. 460.

Fisher, James, A.M. *Minister of Greyfriars Secession Church, Glasgow.*

The Assembly's Shorter Catechism explained, by way of question and answer. &c. Part i. Of what man is to believe concerning God. By some Ministers of the Gospel. Glasgow, 1753. 8°. pp. 304. Part ii. Of the Duty which God requires of Man. Glasgow, 1760. 8°. pp. 367.

The preface to the first part is signed E.E., J.F., that is, Ebenezer Erskine and James Fisher. The preface to the second part is signed Ja. Fisher. A large number of editions of this greatly valued Exposition have been published. The last I have examined is the 22nd Ed., Edinburgh 1849.

Flavel, John. *Ejected from Townstal, Dartmouth,* 1662. 1627–1691.

An Exposition of the Assemblies Catechism, with practical inferences from each question: as it was carried on in the Lords Days Exercises in Dartmouth, in the first year of liberty, 1688. London 1692. 12°. pp. 224.

Dr. Increase Mather wrote a preface to this work in which he says that the author left four questions at the end unfinished which have been done by "a ruder hand." Many editions of this work have been published.

Gillies, John. *Minister of South Parish, Glasgow.* 1712–1796.

The Shorter Catechism divided. For the use of Young People in the South Parish of Glasgow. Glasgow [1760?]. 12°. pp. 62.

Gouge, Thomas, M.A. *Ejected from St Sepulchre's, London,* 1662.

The Principles of Religion Explained. London, 1668.

After his ejection he had two livings, as he sometimes said, which he would not exchange for two of the greatest in England, meaning Wales, where he used to travel every year to spread knowledge, piety, and charity, and Christ's Hospital, where he used freely to catechise the poor children, in order to the well-laying the foundations of religion in them, in their tender years.

Green, Ashbel, D.D. *President of Princeton College.* 1762–1848.

Lectures on the Shorter Catechism of the Presbyterian Church in the United States of America. Philadelphia, Presb. Board, 1841. 2 vols. 12°. pp. 447, 472.

Hall, E., D.D. *Minister, Northern Presb. Church.* –1877.

The Shorter Catechism, with Analysis and Scripture Proofs. Philadelphia, Presb. Board, 1860. 18°. pp. 126.

Hall, John, D.D. *Minister of First Church, Trenton, N. J.*

The Chief End of Man. An Exposition of the first Answer of the Shorter Catechism. Philadelphia, 1841. 18°.

The Only Rule of Faith. An Exposition of the Second Answer of the Shorter Catechism. Philadelphia, Presb. Board. 18°.

Hall, Thomas. *Minister at Enver (Larne), Ireland.*

A plain and easy Explication of the Assembly's Shorter Catechism; confirmed with plenty of Scripture Proofs; very helpful to all; especially to those of weaker capacity. Edinburgh, 1697. 12°. pp. 248.

Hamilton, W.

The Assembly's Shorter Catechism, with three hundred doctrinal questions, answered in the words of that comprehensive system of Christian Theology, adapted to the Intellectual System of Tuition. Edinburgh, 1843. 12°. pp. 26.

Hart, Alexander. *Teacher.*

The Explanatory Proof Catechism, on a new and improved plan, in which the principal doctrines are analysed, lucidly arranged, numbered, proved from Scripture, and illustrated with notes. New Edition. Edinburgh, s.a. 18°. pp. 36.

The Explanatory Catechism: Being the Shorter Catechism . . . with Illustrations and Proofs on a new and improved plan. Philadelphia, Presb. Board, 1838. pp. 43.

Henry, Matthew. *Minister at Chester, and Hackney, London. Commentator.* 1662–1714.

A Scripture Catechism in the Method of the Assembly's. 4th Ed. London, 1703. 12°. pp. 186.

Several editions have been published separately and in the Author's collected works. This work was translated into Welsh by James ap David, and published at Shrewsbury 1708, and again 1717; Carmarthen 1743, and also in 1768.

Hodge, Arch. Alex., D.D., *Prof., Princeton College,* and J. A. Hodge, D.D., *Prof. Lincoln University.*

The System of Theology contained in the Westminster Shorter Catechism opened and explained. New York, 1858. 8°. pp. 190.

Inglis, James. *Minister of the Free Church, Johnstone, Renfrew.*

Key to the Shorter Catechism. Edinburgh, [1827]. 18°. pp. 202.

The Shorter Catechism popularly explained; with Questions and proofs, for the use of schools and families. Edinburgh, [1857]. 18°. pp. 2, 46.

L., W. [that is, Robert Lang].

The Father's Catechism in a legacy to his eighth (*sic*) children; or a help for the young and ignorant in order to their better understanding the Assembly's Catechism. Glasgow, 1726. 12°. Edinburgh, s.a. 8°.

Lawson, Roderick. *Minister of the West Church, Maybole.*

The Shorter Catechism with Commentary, Proofs and Revising Questions. Edinburgh, s.a. 8°. pp. 60. Another Edition. Do., s.a., 8°. pp. 64.

Leitch, N. *Teacher, Sessional School, Paisley.*

A brief Analysis of the Assembly's Shorter Catechism, in the form of question and answer. 3d. Ed. Glasgow, 1835. 12°. pp. 40. Another Ed. Glasgow, [1852]. 18°. pp. 72. New Ed. Glasgow, 1874. 18°. pp. 44.

Lennie, William. *Teacher of English, Nicolson Str., Edinburgh.*

The Assembly's Shorter Catechism with Explanations and Questions. 2nd Ed. Edinburgh, 1825.

Leslie, Mrs. Madeline, and Rev. A. R. Baker.

Illustrations of Doctrines respecting God and Mankind. 5 vols. New York, 1861.

Vol I. deals with Q 1—21, II. Q. 22—38, III. Q. 39—62, IV. Q. 63—81, V. Q. 82—107.

Lye, Thomas, M.A. *Ejected from All Hallows, Lombard Str., London,* 1662. 1621–1684.

A plain and familiar Method of Instructing the younger sort, according to the lesser Catechism: &c. London, 1662. 16°.

This work consists of the Method [pp. 4]; An Abridgment of the . . . Shorter Catechism, pp. 16; The Shorter Catechism . . . with Proofs, &c., London, 1660. pp. 54; A brief and easie Explanation by John Wallis, London, 1662, pp. 52; and a Table . . . of difficult Words and Phrases, without pagination [23 pp.]. The Catechism and Wallis's Explanation are independent publications incorporated by Lye in his Volume. Another edition (London, 1673) has 13 pp. of Directions, and instead of the Catechism in the former edition is substituted one prepared by Lye in which the answers are drawn out into distinct Propositions and proved by plain and pertinent texts of Scripture at large. Wallis's Catechism is from different type from that of the former edition, though printed in the same year. Dublin Eds. 1683, 1702 are reprints of the 1662 edition, omitting the abridgment and having continuous pagination throughout. In 1675 Lye substituted for Wallis's Short and Easie Explanation a longer one on the same lines. This was published as :—

An Explanation of the Shorter Catechism, &c. London, 1675. 12°. pp. 182. Other Eds. Do. 1676. pp. 188; Do. 1688. pp. 188; Do. 1693. pp. 188.

McDowell, John, D.D. *Minister, Presb. Church, Philadelphia.* 1780–1863.

A System of Theology in Lectures on the Shorter Catechism. Philadelphia, 1825. 2 vols. 8°.

The Bible Class Manual; or a System of Theology, in the order of the Westminster Shorter Catechism. Philadelphia, 1838. 2 Vols. 12°.

This is a recast of the previous work.

Mackay, William P., M.A., M.D. *Minister, Presb. Church, Hull.* 1838–1885.

Notes on the Shorter Catechism. London, 1889. 8°. pp. 289.

McPhun, W. R. *Publisher, Glasgow.*

Catechisms of Useful Knowledge; No. ii. The Shorter Catechism and Dr. Watt's Catechisms for Children; with Notes. Glasgow, 1859.

Mair, Alexander, M.A. *Minister at Forteviot.*

A brief Explication of the Assembly's Shorter Catechism. Edinburgh, 1752. 12°. pp. 168. A new Ed. with prayers by Rev. James Brewster of Craig, and introductory essay by Rev. Wm. Nixon, D.D. of Montrose. Montrose, 1837. 12°.

Marshall, William, M.A. *Minister of Scots Church, Philadelphia.*

Religious instruction to the rising generation. A Catechism for youth containing the Principles of Practical Religion: &c. Dundee, 1792. 8°. pp. 160. Another Ed. Kilmarnock, 1806. pp. 207.

Millar, Rev. J.

Class-book on the Shorter Catechism. Part I. Edinburgh, 1845. 18°.

Millar, John. *Of Sheardale.*

The Shorter Catechism: with the propositions separated and proved. 5th Ed. Edinburgh, 1870. 8°. pp. 61.

Murphy, James G., LL.D. *Professor of Hebrew, Belfast.*

The Shorter Catechism. . . With the proofs, arranged for Weekly Instruction; hints for Teachers on the opposite page. Belfast, 1875. 8°. pp. 64.

N., W. *Pastor at Ipswich.*

A short Explanation of the Assembly's Shorter Catechism, in a most familiar way. London, 1726. 12°. pp. 242.

Nevin, Alfred, D.D., LL.D. *Minister, Philadelphia.* 1816–1890.

Notes on the Shorter Catechism. Philadelphia, Presb. Board, s.a. 16°. pp. 336.

Paterson, Alex. Smith, M.A.

A Concise System of Theology, being the Shorter Catechism . . .

analysed and explained. Edinburgh, 1841. 8°. pp. 454. 2nd Ed. 1844. 12°. Do. Stereotyped Ed. 1854. 8°. pp. 390.

A Welsh translation by the Rev. O. Jones, Llandudno, was published at Liverpool, 1848. 16°. pp. viii, 427.

Pike, Samuel. *Independent Minister at Henley-on-Thames, and afterwards in London.* 1717–1773.

A form of Sound Words: or the Assembly's Catechism, analized, explained, and recommended in a most compendious and methodical body of Divinity. 2nd Ed. London, 1756. 12°. pp. 84.

First Ed. 1755. It is clearly Calvinistic, and caused much offence to the opposite party among the Independents. The Rev. Caleb Fleming published a criticism of it.

Rattray, William. *Aberdeen.*

The Shorter Catechism analyzed and explained: in which the Doctrines and Duties are connected with their Promises, Warnings and Experiences. London, 1863. 16°. pp. 112.

Rice, Willard M., D.D. *Recording Clerk of Presb. Board.*
Shorter Catechism, with Analysis, Notes, and Proof Texts, Revised. Philadelphia, Presb. Board, 1893. 18°. pp. 48.

This is a revision of the work by Joseph P. Engles.

Rowan, S. Hamilton. *Elder of the Presbyterian Church.*

The Assembly's Shorter Catechism; with Scripture Proofs, Explanation of Words and Phrases, and additional Questions. Belfast, 1888. 8°. pp. 34.

Rutherford, Robert. *Minister at Castleton.*

A Scripture Catechism: or Questions on the . . . Shorter Catechism. Bequeathed by the author for the use of the Parish of Castleton in Liddesdale, and the Protestant Dissenting Congregation of Longframlington in Northumberland. Kelso, 1794. 8°. pp. 81.

S., M. T. [that is, Mary Thomson Symington]. –1882.

Home Lessons on the Old Paths, or, Conversations on the Shorter Catechism. Paisley, 1878. Sq. 16°. pp. 288.

Salmond, S. D. F., D.D. *Professor, Free Church Coll., Aberdeen.*

An Exposition of the Shorter Catechism. Edinburgh, s.a. 16°. In 3 parts, pp. 92, 94, 97.

Sinclair, John. *Minister of Free St Bernard's, Edinburgh, afterwards M.P.*

Sabbath Lessons from Westminster: Meditations on the Assembly's Shorter Catechism for Sabbath Use. Edinburgh, 1886. Sq. 8°. pp. 209.

[Smith, Eliza.] *Montrose. Fide Advocates' Library Cat.*

Chapters on the Shorter Catechism: A Tale for the Instruction of Youth. By a Clergyman's Daughter. Second Edition. Edinburgh, 1850. 8°. pp. 368.

Smith, William, M.A. *Minister.*

The School and Family Catechist; or an Explication and Analysis of the Assembly's Shorter Catechism; &c. Third Ed. Glasgow, 1828. pp. 112.

Some, David. *Minister at Market Harborough, Leicestershire.*

The Assembly's Catechism explained; and the Principles of Religion, therein contained, confirmed by the Holy Scriptures. 3d. Ed. London, 1754. 12°. pp. 89. 4th Ed. Do., 1761. 8°. pp. 81. 6th Ed. Edinburgh, 1799. 8°. pp. 92. 10th Ed. Greenock, 1820. 32°. pp. 107. New Ed., with preface by W. Cunningham. Glasgow, 1836. 12°. pp. 108.

Steel, Robert, D.D. *Minister, St. Stephen's, Sydney, N.S.W.*

The Shorter Catechism, with Proofs, Analyses, and illustrative Anecdotes, &c. London, 1885. 8°. pp. 254.

Struthers, Gavin, D.D. *Minister, U.P. Church, Glasgow.* 1791–1858.

An Explanation of the Shorter Catechism. 7th Ed. 1845. New Ed. Edinburgh, s.a. 32°. pp. 89.

The preface to the first edition is dated 1838.

Vincent, Thomas, M.A. *Ejected from St Mary Magdalene, Milk Str., London,* 1662. *Preached in several of the city Churches during the plague* 1665, *and visited the sick and dying.* 1634–1678.

An Explanatory Catechism; or, an Explanation of the Assembly's Shorter Catechism. London, 1701. 12°. pp. 256.

The first edition was published in 1673. Many editions have been published of this much valued explanation.

Wallis, John, D.D. *Mathematician. Was junior secretary to the Westminster Assembly, one of the founders of the Royal Society, and in* 1649 *Savilian Prof. of Geometry at Oxford.* 1616–1703.

A Brief and Easie Explanation of the Shorter Catechism . . . wherein the meanest Capacities may, in a speedy and easie way be brought to understand the Principles of Religion. In imitation of a Catechism, formerly published by Mr. Herbert Palmer, B.D. 8th Ed. London, 1662. 12°. pp. 4, 50.

This was the earliest exposition of the Catechism. The first edition was published in 1648.

Watson, Thomas, M.A. *Ejected from St. Stephen's, Walbrook, London, in* 1662. *He ministered in Crosby Hall after his ejection.* –1689.

A Body of Practical Divinity, consisting of above one hundred and seventy six sermons on the Lesser Catechism, &c. London, 1692. folio. pp. 1007; 4th Ed. Glasgow, 1741. 4°. pp. 697; 5th Ed. Glasgow, 1759. 4°. pp. 632; a new Ed. London, 1807. 2 vols. 8°. pp. 555, 578.

Watts, Isaac, D.D. *Hymnologist and Divine, Minister of Independent Church, Mark Lane, London.* 1674–1748.

The Assembly's Catechism with Notes . . . Taken out of the larger Book of Prayers and Catechisms for Childhood and Youth. 3d Ed. London, 1731. 12°. pp. 45.

Whyte, Alexander, D.D. *Minister, Free St. George's, Edinburgh.*

A Commentary on the Shorter Catechism. Edinburgh, 1884. 8°. pp. 213.

Whitecross, John. *Teacher, Edinburgh and Alloa.*

The Assembly's Shorter Catechism illustrated by appropriate Anecdotes: &c. Edinburgh, 1828. 32°. pp. 212.

Willard, Samuel. 1640–1707.

A Body of Divinity in Two hundred and fifty Lectures on the Assembly's Catechism. Boston, 1726. Folio.

Willison, John. *Minister at Brechin, and afterwards at Dundee.* 1680–1750.

An Example of plain Catechising upon the Assembly's Shorter Catechism. Edinburgh, 1717. 8°. pp. xxiv, 327; 4th Ed. Glasgow, 1754. 12°. pp. 369; 12th Ed. Glasgow, 1771. 12°.

A Gaelic translation was published at Edinburgh 1773. 12°. pp. 464.

Wylie, W. T. *Minister, Bellefonte, Pa.*

The Bellefonte Series of Tracts on the Answers to the Shorter Catechism, written by numerous Presbyterian ministers, and edited by W. T. Wylie. Bellefonte, 1875.

Each tract contains an answer, with a brief treatise upon it.

Anonymous.

The Shorter Catechism Explained, and made intelligible to children; with a Directory for composing prayer in the language of Scripture, &c. By a Friend of Youth. Leith, 1827. 8°. pp. 120.

The Shorter Catechism. . . with Queries and Explanations to illustrate the Text, and a few forms of prayers and graces for the benefit of the young. Edinburgh, Licensed 1849. 8°. pp. 36.

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